The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XIX. NO. 37.—WHOLE NUMBER 973

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, NOVEMBER 10, 1849. AT NO. 12 JOHN-STREET.

Daily Public Worship.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
In ST. LUKE'S CHURCH . . . . 8 " 6 1-2 "
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.
In ST. CLEMENT'S CHURCH . . . . . 8 "
In CALVARY CHURCH . . . . 8 " and 6 P. M
In CHURCH OF THE ANNUNCIATION . . 8½ " and 4 "
In CHURCH OF THE HOLY COMMUNION . 7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 P.M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In EMMANUEL CHURCH . . . . 9 A. M., and 5 P.M.
In CHURCH OF THE HOLY APOSTLES . . 9 "
In GRACE CHURCH BROOKLYN HEIGHTS,. 9 " and 4 "

Calendar for November.

11. Twenty-Third Sunday after Trinity.
18. Twenty-Fourth Sunday after Trinity.
25. Twenty-Fifth Sunday after Trinity.
30. St. Andrew, the Apostle.

DECEMBER

2. ADVENT SUNDAY.
9. Second Sunday in Advent.
16. Third Sunday in Advent.
19. Ember Day.
21. St. Thomas the Apostle. Ember Day.
22. Ember Day.
23. Fourth Sunday in Advent.
25. The Nativity of our Lord, or the birth-day of Christ, commonly called CHRISTMAS DAY. [Proper Psalms instead of Psalms for the day.]
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
30. Sunday after Christmas.

THANKSGIVING DAYS, APPOINTED BY THE CIVIL AUTHORITY.

November 15. New Hampshire.
" 29. Massachusetts, Connecticut, Maryland, Pennsylvania, New-York.

☞ The Proper Service for the Day is printed immediately before the Family Prayer.

Poetry.

For the Churchman.

To a little girl,

WHO HAVING BEEN BAPTIZED, AND HEARING THE ACCOUNT OF OUR SAVIOUR'S BAPTISM, WONDERED WHY SHE COULD NOT SEE THE BAPTISMAL DOVE HOVERING AROUND HERSELF.

Thou errest not, dear child:—the Spirit's Dove descends
Winging its circlet 'round all new-born heads;
While through the falling drops a bow of covenant bends,
And o'er Life's skies, a heaven-born glory sheds.

'Tis true thou canst not catch it with thy tiny hand;
Thou canst not *see* the flutt'ring of its wing;
Yet 'tis a certain dweller in that heavenly land,
Whose flowers and bloom 'round infant pathways spring.*

And on through morning youth, and on through Life's noon-day,
Still 'round thine head this spotless Dove would fly,
But thou must follow on where still it wings its way,
Or else be left alone, and sadly die.

And it would nestle daily in thine inmost breast,
If thou but keep that fitly pure and clean:
And resting sweetly there, with peace thou shalt be blest,
Such as from earth there never comes I ween.

And as, while toiling up this heavenward way ye speed,
Its wooing notes beguile the weary way;
So shall its angry beak cause every pore to bleed,
When to the world you yield, and turn astray.

Then let it hover 'round:—let not the arm of flesh
Repel this pilgrim from yon upper plain;
For while at first, though you resist, it comes afresh,
It may at last away, nor come again.

Oh would that new-born men would rise above gross sense,
Nor only rest on witness of the eye;
But trust the nerve of soul, and childlike lean from thence,
That Spirit Doves still 'round God's Faithful fly.

Chelsea. R.

* "Heaven lies about us in our infancy," says Wordsworth.

Selected Matter

Report of the Standing Committee of the Diocese of New-York.—1848-9.

[Continued.]

II.—NEW PARISHES.

The approval of the Committee has been asked and obtained to the Incorporation of the following churches.

The Church of the Intercession, Carmansville, City of New York; Christ church, North Brooklyn; Grace church, Brooklyn Heights; Calvary church, Williamsburgh; The Church of the Transfiguration, City of New York; The Church of the Mediator, City of New York; St. Thomas's church, Amenia, Dutchess county; The Church of St. James the Less, Scarsdale, Westchester county.

An application has also been received from a Corporation styled Christ church, New Brighton, for the approval by this Committee of their Act of Incorporation. A remonstrance against the granting of such approval having been received from the Wardens and Vestrymen of St. Paul's church, Castleton, the Committee proceeded to investigate the case, and the result of their deliberations was, that they could not, under the circumstances, approve of the Act of Incorporation of Christ church, New Brighton, without the consent of the Rector of St. Paul's church, Castleton, to the organization of the same.

Notice has also been received by the Committee, of the formation of a second congregation in the Parish of St. Ann's Morrisania, and of the intended erection of a chapel, by the name of St. Paul's chapel, Morrisania Village.

III.—CANDIDATES FOR ORDERS.

The number of Candidates for Holy Orders in the Diocese is thirty-five. The following is a list of their names, with the date of their admission respectively:

Thomas Gallaudet,			1844.
John H. Garfield,	January	21st,	1845.
William A. M'Vickar,	October	8th,	1846.
Prince Loveridge,	November	4th,	1846.
Henry F. Greene,	December	3d,	1846.
William T. Webbe,	March	4th,	1847.
John J. Elmendorf,	"	4th,	1847.
John H. Hopkins, Jr.,	September	2d,	1847.
Byron Mix,	"	2d,	1847.
Beverly Robinson Betts,	"	27th,	1847.
Philander K. Cady,	"	27th,	1847.
John W. Moore,	"	27th,	1847.
Edward Moyses,	"	27th,	1847.
J. Leander Townsend,	"	27th,	1847.
William S. Coffey,	"	30th,	1847.
J. Jerome Townsend,	"	30th,	1847.
William W. Seymour,	October	1st,	1847.
John H. Storm,	"	1st,	1847.
Robert Travis,	"	1st,	1847.
Tonges Richters,	"	1st,	1847.
William H. Williams,	November	4th,	1847.
Robert Holden,	"	4th,	1847.
James S. Spencer,	February	17th,	1848.
Augustus V. Clarkson,	September	7th,	1848.
Jubal Hodges,	October	5th,	1848.
William Orne Lamson,	"	19th,	1848.
Samuel W. Sayres,	November	2d,	1848.
Erastus Webster,	"	30th,	1848.
William S. Ludlum,	January	11th,	1849.
John H. Babcock,	April	12th,	1849.
John Peterson,	"	12th,	1849.
Francis E. Lawrence,	June	30th,	1849.
James S. Purdy,	September	20th	1849.
E. H. Massey Baker	"	20th,	1849.
Willam E. Armitage,	"	25th,	1849.

Besides the ten last named gentlemen, Mr. Thomas Applegate, late an ordained Minister of the Baptist denomination, was admitted a Candidate during the year, but was subsequently, at the expiration of the Canonical time, admitted to the Diaconate.

The name of Mr. John K. Adams has been taken from the list of Candidates at his own request, on account of ill health, which has compelled him to relinquish his studies.

Two of the above named Candidates have completed the course of study at the General Theological Seminary, and received the honors of that Institution, but are still prosecuting their studies under the sanction of the Committee. Twenty-one are either students of the Seminary, or expecting to enter at the commencement of the next term; and the residue are pursuing their studies under the direction of Presbyters appointed by the Committee.

IV.—PERSONS RECOMMENDED FOR THE DIACONATE.

The following named Candidates for Holy Orders have been recommended for admission to the Order of Deacons, viz:

John G. Barton, H. Norman Hudson, Alonzo G. Shears, Thomas Applegate, Edwin R. T. Cook, George B. Draper, William J. Frost, Samuel Hollingsworth, Joseph W. M'Ilwaine, William W. Olssen, and William M. Willian.

V.—DEACONS RECOMMENDED FOR THE PRIESTHOOD.

The following named Deacons have been recommended for the Holy Order of Priests, viz:

The Rev. Henry M'Vickar, Richard Whittingham, John W. Shackleford, John C. Sterling, Cornelius R. Duffie, John Ireland Tucker, Frederick W. Shelton, Samuel V. Berry, Minot M. Wells, and T. Stafford Drowne.

VI—CLERGYMEN RECEIVED INTO THE DIOCESE.

The following named clergymen have been received into this Diocese, from the Dioceses respectively mentioned, and have received from the Standing Committee the Canonical certificate of their admission into the Diocese, viz:

The Rev. John W. Shackleford, from Pennsylvania; the Rev. John Henry Hobart, from Western New York; the Rev. Stephen H. Battin, from Western New York; the Rev. George W. Fash, from New Jersey; the Rev. Edward J. W. Roberts, from New Jersey; the Rev. Robert J. Walker, from Illinois; the Rev. James R. Davenport, from Western New York; the Rev. S. Stebbins Stocking, from Connecticut; the Rev. William Long, from Connecticut; the Rev. William H Moore, from Massachusetts; the Rev. Francis L. Hawks, D. D., LL. D., from Louisiana.

VII.—LETTERS DIMISSORY GRANTED.

Letters Dimissory from this Diocese have been granted to the following named clergymen, to the Dioceses respectively mentioned, and been received by the Ecclesiastical authority of said Dioceses, viz:

The Rev. Samuel C. Davis, and the Rev. Jacob B. Morss, to Maryland.

The Rev. Thomas T. Guion, the Rev. J. Dixon Carder, the Rev. Alexander Capron, the Rev. Alonzo G. Shears, and the Rev. L. Nathaniel Garfield, to Connecticut.

The Rev. Hiram Adams, to Michigan.

The Rev. Horace H. Reid, to Kentucky.

The Rev. Edward Magee, to Indiana.

The Rev. Alfred B. Beach. the Rev. C. Huntington Gardiner, and the Rev. Noble Palmer to Western New York.

The Rev. Charles J. Aldis, the Rev. Milo Mahan, the Rev. Horace L. E. Pratt, the Rev. John J. Bowden, and the Rev. Theodore A. Eaton, to New Jersey.

The Rev. Henry M'Vickar, to Florida.

The Rev. Charles H. Hall, to South Carolina.

The following named Candidates for Orders have also been transferred to the Bishops respectively named, and for the causes assigned, viz:

Daniel Washburn, to the Bishop of Pennsylvania, having removed to that Diocese.

Frederick Till, to the Bishop of Connecticut, for the like reason.

Benjamin F. Taylor, to the Bishop of South Carolina, on the ground of an intended permanent change of residence.

VIII.—CLERGYMEN APPOINTED TO CURES.

The Canonical Certificate has been presented to the Committee in behalf of the following named clergymen, being qualified Ministers of the Diocese, of their election or appointment to the Parochial Cures respectively mentioned; which Certificate has in each case been transmitted to the Secretary of the Convention, and by him duly recorded.

The Rev. Cornelius R. Duffie, to the rectorship of the Church of St. John the Baptist, city of New York.

The Rev. John W. Shackleford, to the rectorship of St. John's church, Cohoes, Albany county.

The Rev. John A. Spooner, to the rectorship of St. Mary's church, Brooklyn.

The Rev. Charles H. Halsey, to the rectorship of Christ church, city of New York.

The Rev. George W. Fash, to the rectorship of Paul's church Williamsburg.

The Rev. Stephen H. Battin, to the rectorship of Christ church, Cooperstown, Otsego county.

The Rev. Alexander S. Leonard, to the rectotship of Emmanuel church, city of New York.

The Rev. James Radcliff Davenport, to the rectorship of Grace church, Albany.

The Rev. Edward W. J. Roberts, to the rectorship of Christ church, Morristown, St. Lawrence county.

The Rev. Francis Vinton, D. D., to the rectorship of Grace church, Brooklyn Heights.

The Rev. William A. Curtis, to the rectorship of St. Peter's church, Hobart, Delaware county.

The Rev. Stephen Douglass, to the rectorship of St. Paul's church, Glen Cove, Queen's county.

The Rev. Edward F. Edwards, to the rectorship of Grace church, Waterford, Saratoga county.

The Rev. Robert B. Fairbairn, to the rectorship of St. John's Church, Stillwater, Saratoga county.

The Rev. George H. Houghton, to the rectorship of the church of the Transfiguration, city of New York.

The Rev. Charles D. Jackson, to the rectorihip of St. Peter's church, Westchester, Westchester county.

The Rev. Edward Livermore, to the rectorship of Emmanuel church, Little Falls, Herkimer county.

The Rev. William Long, to the rectorship of St. Mark's church, Malone, Franklin county.

The Rev. William H. Moore, to the rectorship of St. George's church, Hempstead, Queen's county.

The Rev. J. Carpenter Smith, to the rectorship of St. George's church, Flushing, Queen's county.

The Rev. Robert S. Walker, to the rectorship of the church of the Ascension, Greenpoint, King's county.

The Rev. Joseph W. M'Ilwaine, as assistant to the Rector of Emmanuel church, city of New York.

The Rev. Francis L. Hawks, D.D., L.L. D., to the rectorship of the church of the Mediator, city of New York.

The Rev. Charles Reynolds, to the rectorship of Christ church, North Brooklyn.

The Rev. George B. Draper, as assistant minister of St. Clement's church, city of New York.

The Rev. John Henry Hobart, as one of the officiating ministers in Trinity church, New-York.

The Rev. John Stearnes, to the rectorship of St. Peters church, Brooklyn.

Order has been taken by the Clerical members of the Committee for the Institution of the Rev. William Payne, into the rectorship of St. George's church, Schenectady, and of the Rev. Francis Vinton, D. D., into the rectorship of Grace church, Brooklyn Heights.

IX.—RESIGNATIONS OF PARISHES.

Notice has been transmitted to the Committee, of the resignation of the following named Clergymen of ths Parishes respectively mentioned, viz.:

The Rev. Robert B. Fairbairn, of the rectorship of Christ church, Troy.

The Rev. George Sayres, of the rectorship of St. John's church, Kingston.

The Rev. James P. F. Clarke, of the rectorship of Christ church, Manhasset, to take effect on the 17th of October.

X. CLERGYMEN DECEASED.

It has pleased Almighty God, in his wise providence, to remove from the scene of their earthly labors, the following Clergymen of the Diocese, since the last Convention, viz.:

The Rev. John W. Brown, the Rev. Major A. Nickerson, the Rev. William Powell, the Rev. Richard Salmon, the Rev. Hugh Smith, D. D., and the Rev. Thomas Warner.

XI.—LAY READERS.

The following persons have been licensed as Lay Readers, to act under the direction of Presbyters of the Diocese appointed by the Committee, viz.:

Erastus Webster, Edwin R. T Cook, William S. Coffey, J Leander Townsend, William H. Williams; all Candidates for Holy Orders, when licensed.

XII.—DISCIPLINE.

Notice has been received from the Rt. Rev. Dr. Kemper, administering the Diocese of Wisconsin, of the displacement of John Johnston, M.D., from the ministry; and from the Bishop of Ohio, of the suspension of the Rev. Alfred M Loutrel, for contumacy.

Application having been made, under Canon XXXIV. of General Convention of 1832, by the Vestry of St. George's Church, Hempstead, for a dissolution of the connexion existing between said church, and the Rev. Orlando Harriman, Jr., as rector thereof, the Committee, after hearing the complaint of the Vestry, and the Rev. Mr. Harriman's reply, and fully considered the case, declined to take any further action, upon the ground that the controversies between the parties were not of such a nature as could not be amicably settled by and between the parties themselves.

Proceedings have been commenced against the Rev. Thomas S Brittan, Presbyter, and the Rev. Edgar P. Wadhams, Deacon, for their discontinuance of all exercise of the ministerial office, without lawful cause, and of living in the habitual disuse of public worship, or of the Holy Eucharist, according to the Offices of this Church.

On the fourth day of January last, an account was rendered by the Rev. Stephen H. Tyng, D.D., rector of St. George's church, New York, to the Standing Committee as the Ordinary, stating that he had repelled from the Holy Communion, Brittan L. Woolley, for causes therein specified, accompanied with various documents. At the same time a complaint and appeal from such act of repulsion, by and on behalf of said B. L. Woolley, was laid before the Committee. On the eleventh of that month in order that the Committee might be enabled to act the more intelligently, and in accordance with the practice prescribed by the Canons of several of our sister Dioceses, a letter of appointment was issued by the Committee, acting as the Ordinary, to a Commission consisting of the Rev. Henry J. Whitehouse, D.D., the Rev. William H. Lewis, D.D., Hon. Luther Bradish, and Stephen Cambreling, Esq., requesting and appointing them to make inquiry into the truth of the charges and allegations against the said B. L. Woolley, and whether he had been rightfully repelled, and whether the repulsion should continue, directing a return of all the testimony taken in the premises, with their report and opinion. On the 31st of August the Report of the Commissioners, with the testimony and documents, were returned to the Committee. But on the 20th of that month, the appellant, Brittan L. Woolley, had departed this life. Whereupon it was *Resolved* by the Committee, that the appeal of Mr. Woolley from the act of the Rev, Stephen H. Tyng, D D., rector of St. George's Church, New York, repelling him from the Holy Communion, was terminated by the death of the appellant.

XIII.—MISCELLANEOUS.

It having pleased the All wise Ruler of Nations to visit many parts of our Diocese with the scourge of sore disease, during the past summer, the Committee recommended to the Clergy to use, at their discretion, according to the circumstances of time and place, in the public service of the Church, one or more of the Collects set forth for such occasions by the Bishop of the Diocese in the year 1832; and for use on the day appointed by the President of the United States, and the Governor of this State, as a day of fasting, humiliation and prayer, they recommended the service set forth in like manner, being the Ash Wednesday service, with the addition of the aforenamed Collects.

The Rev. Flavel S. Mines, a Presbyter of the Diocese, being about to sail for California, to exercise the functions of the ministry in that distant portion of our country, the Committee furnished him with a commendatory letter.

The Rev. George W. Fash, Presbyter, has been appointed to compare and correct new editions of the Book of Common Prayer.

The consent of the Committee has been unanimously given to the consecration of the Rev. William M. Green, D.D., as Bishop of the Diocese of Mississippi, and of the Rev. George Upfold, D.D., as Bishop of the Diocese of Indiana; and the canonical testimonial, in both cases, has been signed.

The Committee designated St. John's Chapel, in the city of New York, as the place of meeting of the Annual Convention, and appointed the Rev. Hewlett R. Peters to preach the Convention sermon, and the Rev. John J. Robertson, D.D., his substitute. Mr. Peters finding it inconvenient to attend, the duty has devolved on Dr. Robertson.

All which is respectfully submitted, by order and on behalf of the Standing Committee.

WM. BERRIAN, D.D., *President.*
BENJ, I HAIGHT, D.D., *Secretary.*

ERRATUM.—The second paragraph from the bottom of the second column on the first page of last week's paper should read as follows: "On &c., in Trinity church, West Troy, I preached and *confirmed six persons. In the afternoon* preached and confirmed twenty-eight persons in the church of the HolyCross, &c.

Communications.

For the Churchman.

Presby'n Clergyman looking for the Church.

ENTERED according to Act of Congress in the year 1849, by John W. Mitchell. as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XIII.—A DREAM.

(Continued.)

So when the youth, who spake partly in the New England tongue and partly in the German, had done speaking, many of the multitude cried out, "Messiah the second!" and threw garlands at his feet. But many did not approve the deed of them.

And after there had been no small dissension, one rose and said, Brethren, ye should have hearkened unto me, and not have passed over from a negative into a positive discussion. We are Protestants. Catholics teach dogmas; Protestants, as the word imports, should be contented with negations. We may never be agreed if we attempt to determine who Jesus was, or what was the extent and nature of his inspiration. But the question before us, as I conceive, requires us, not affirmatively but negatively, to say, what Jesus Christ was *not*. If then you are principally agreed that he was not *God*, let us not lose time on a barren dogma, but settle the question, as Protestants, negatively, and proceed to those matters of practical importance that are yet before us.

And the saying pleased the whole multitude, and they held up their balances and weighed the matter, and gave their voices that Jesus should be worshipped as God no more.

Then the old man, that spake at the beginning, called for a basin, and as he washed his hands, said—"Now have the evil days come, and the years have come upon me, when I may say, I have no pleasure in them; henceforth the grasshopper is a burden, and desire shall fail; for they that look out of the windows are darkened; and the sun, and the light, and the moon, and the stars are darkened. Alas, that I should live to see the day! The glory is departed! The ark of God is taken! Would that the silver cord were loosed, and the golden bowl were broken." And with that he fell backward, and gave up the ghost.* And I saw certain individuals come around him, and they carried him out, and said, Let us die with him; and they that went out were for the most part superannuated men, and were chiefly from the parts of Scotland, and, as I rejoiced to see, from the land of my own nativity.

But when the multitude gave their voices that he should be worshipped as God no more, I beheld a sight that but to remember almost turns me into stone; the hands of Jesus bled again in the palms, and blood issued out from his feet and from his side, and I saw streams of blood running down from his temples to the ground, and the crown which I had seen on his head turned of itself into a crown of thorns, and Jesus, without any touching him, was extended on a cross. Then I remembered it was written, "THEY HAVE CRUCIFIED THE SON OF GOD AFRESH." Then my spirit went from me, and I fell on my face and desired to die, but could not, and a great horror of darkness came over me, and it seemed that the mountains fell on me; and one came and touched me, and said, Brother, it is a dream, yet the dream is certain, and the thing is true, and I am sent to tell thee. Our brethren have "denied the Lord, that bought them with his blood." Remember how we spake together, when I was with you, and with our sisters in the flesh, seeing and wondering whereunto all this would grow. And with this he wiped my eyes with a handkerchief, and said, Sleep not, only come out of her; for "it is an Antichrist, that denieth the Father and the Son." Then I saw an angel descend upon earth, covered with sackcloth, and crape was on his wings, and tears fell from his eyes like a great rain upon the earth, and he cried with a voice that shook the hills and caused the curtains of the land to tremble, Wo, wo, wo to the inhabitants of the earth, and of the sea! the times are nearly ripe; that which hath let is taken out of the way, and the earth hath made herself ready; the Incarnation of Evil is at hand; now "shall that Wicked One be revealed," the Antichrist against the Christ; behold, it is at the doors! And while I lingered, my brother, came to me at the first, laid hold upon my hand, and upon the hand of others of my father's house, and led me into a path that went over the great river Euphrates, for the river was near dried up, and I could see at a great distance, that the path I was in led toward the city of Jerusalem.

Then, many days after, as it seemed in my dream, I stood upon the Mount of Olives, and my feet were covered with the dust of my journey; and one whispered and said, Thou shalt see the Bride, the Lamb's wife, to-day, and the virgins that stand round about her; the King's daughter is all glorious within, her clothing is of wrought gold, and she shall be brought unto the King in raiment of needlework; thou shalt see it with thine eyes; only thou hast no right to enter through the gates, for thy feet are not washen, and thy garments are not changed. And I saw upon Mount Zion, the holy city, and the length and breadth of it were equal, and harmony in its proportions. Its walls were of polished jasper, and were laid on twelve foundations, and in them were the names of the apostles, for on apostles only could the enclosures of the city be built. And the city had twelve gates; on the north three gates, on the east three gates, on the south three gates, and on the west three gates; and each several gate was of one pearl; and the three gates on each of the four sides represented to the four quarters of the earth the Trinity through which, by baptism, we must enter the habitations of Zion. And as I beheld, a great multitude passed by, and upon their foreheads I saw the sign of the cross, by which I knew that they were of one society; and they were clothed in fine linen, and by this I knew that they were priests. But, though their number was so great, yet order prevailed among them, and each appeared to know and to keep his place. And they were of three orders; for it is meet, said my interpreter, that the Three that bear record in heaven should have, as They have had from the days of Moses, in the grace of the One Priesthood, three to testify on earth. Thus they were of three orders, and the dress of one order was not like the dress of another order; for so I knew them by their dress. And they were divided into companies, and the overseers of the companies had two staves, one they called Beauty, and the other they called Bands, to feed the flock; and they had mitres upon their heads; only, on the head of one, I saw a tiara, unlike the mitres on the heads of his brethren; and he that had the tiara claimed, when they came within the city, to sit above his brethren that had the mitres, which when his brethren that had the mitres saw, they said it had not been as from the beginning, and communed together and were sad.

And the priests that I saw were men of every tongue and color and nation of the earth. And when I would know the meaning of this multitude, my interpreter said, Six days, as days a thousand years, have passed heavily away; the Sabbath, to give rest to a troubled world, is near; and these are the sons of Antipas, the faithful Witness, going up to the Sabbatical or Seventh Council of the universal Church, to bear its testimony, for the last time, to that which was from the beginning, is now, and ever shall be, even to Him, which is, and which was, and which is to come.

And when the multitude came up to the Mount of Olives, and the city was now full in their view, and they could see its streets of gold and its ivory palaces, I heard them sing a song of degrees, which they sang by course, and their singing was like the chanting of the cherubim, and thus they sang as they went:

"Beautiful! Beautiful! Beautiful for situation, the joy of the whole earth, is Mount Zion; on the sides of the north, the city of the great King!

For there are set thrones of judgment: the thrones of the house of David.

O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his name.

Our feet shall stand within thy gates: O Jerusalem.

As we have heard, so have we seen: Jerusalem is builded as a city that is at unity with itself.

Walk about Zion, and go round about her; tell ye the towers thereof.

Mark ye well her bulwarks, and consider her palaces; that ye may tell it to the generation following.

Peace be within thy walks, and plenteousness within thy palaces; they shall prosper that love thee."

Thus they went into the gates of the city, which opened of themselves to let them in. And when they were set down in a place appointed, each one according to his rank, as I saw in my dream, one came in, in the form of a servant, and sat before the council. And lo! upon his back the furrows wherewith he had been ploughed, and his face was marred with shame and spitting and the marks of blows that men had given him; and there was a crown of thorns upon his head; his eyes were held with a napkin, and his robe was taken from him; and there were prints of sharp iron in his hands, and in his feet, and in his side, and he seemed as one that treadeth in the winepress; and one said, *Ecce homo!* and one said, What are these wounds in thy hands? And he said, Those with which I was wounded in the house of my friends. And another said, Wherefore art thou red in thy apparel, and thy garments like him that treadeth in the winepress? And he said, I have trodden the winepress alone, and of the people there was none with me. Then understood I that it was the Lord. And when I saw the staves of the overseers, and the mitres, and the priests' vestments, I shut my eyes, and put my fingers in my ears, lest I should see or hear some fresh indignity done to him; for I had heard always, from a child, that these were the marks of Antichrist. But when the council saw him, they cried out, above the space of an hour, "Oh! it is the King in his beauty!" "It is the King in his beauty!" And they fell upon the earth, and became as dead men. Then they that had garments spread them in the way, and they that had mitres cast them down at his feet, and he that had the tiara threw it to the earth among the mitres at his feet, and they cried one to another, above the space of an hour, "Lo! this is our God! we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will rejoice and be glad in His salvation!" Then all the bells of the city began to ring, and the streets were filled with trumpeters and players upon instruments, and the light of the city became clear as crystal, and the children in the streets cried, "Hosanna! Hosanna! Hosanna!" and the very stones joined in the cry, and all the trees of the field clapped their hands. Then He in the form of a servant, looking on them with such a look as I never beheld before, said, "It is expedient for you that I go away, but I will come to you again." And with that, as he breathed on them his blessing, and said, "Lo, I am with you alway, even to the end of the world," he was caught up into heaven. And I saw ten thousand times ten thousand, and thousands of thousands, casting their crowns at His feet, and they rested not day nor night, falling down and crying,—"Worthy is the Lamb that was slain, to receive honor, and glory, and might, and dominion, and riches, and power, and blessing!"

After this I saw that the whole council ate bread and drank wine together, and they gave each other the kiss of peace, and they washed each other's feet. And again there was great joy in the city, and the streets were filled with trumpeters, and the bells rang so that the nations in the uttermost parts of the earth heard them, and came running to the gates of the city. And when the angels at the gates had washed them, and set "the sign of the Son of Man" in their foreheads, they let them in. And when they were entered into the city, they all said that they felt a rest and contentment they had never felt before. Then "I awoke, and wished myself among them;" but my heart said, Let me first bury my father, and go bid them farewell that are at home at my house.

ONE OF THREE HUNDRED.

* About four years ago, the King of Holland appointed to the highest theological chair in his kingdom an individual of the new German school; and when the fact was reported to a very aged Professor, who had survived a better day, the old man, like Eli, fell back in his chair, exclaiming, "Then Christianity is done for!"

IF it were allowable not to love a man because he is in error, or holds an opinion different from ours, charity would be banished from the earth; for it is only in heaven that we cannot be deceived.—*Cheverns.*

For the Churchman.

Morristown, St. Lawrence Co., N. N. Y.

How a man, though a fool, was kept from Heresy, and led into the truth.

Mr. Editor.—One of the most popular ways of evading the necessity of receiving, and hearing, and obliging those whom the Lord sends, is by assuming that they *may* teach false doctrines, and that if this be the case, the consequences *must* be hurtful to those who hear. Now I have a short story to tell, which, I think, has a good deal to do with this very point, and may perhaps be of use to some of those who have learned to echo that babbling cry, "Ah, but suppose they should teach false doctrines?"

When the Cholera raged in the year 1832—many, I believe, then learned through the terror of the flesh, to tremble at the name of Him in whose hands are the issues of life and death. Such at all events was the case with a young man whom I shall now introduce to you, calling him Edward. He was a Catholic by virtue of Holy Baptism; (I do not mean a Romanist, but a member of the Holy Church of God in England, which as ancient records say, was planted by St. Paul) at the time of which I write he was living in Ireland, in the fair city of Dublin. But though a Catholic by Holy Baptism, he was as ignorant as any heretic or Schismatic, about Catholic Doctrine. To be sure, his mother had taught him, (and how many sons are there who owe all they have learned to the fond care, it may be of uninstructed, yet loving tender hearted mothers. If I forget thee O my mother, may my right hand forget her cunning.) His mother, I say, had taught him the words of the Lord's Prayer, the Creed and the Ten Commandments, together with the rest of the Church Catechism. Still it appeared to him, when he turned to inquire of his own heart and to ask "What know I of God and myself? "What know I of the Lord Jesus and the Church?" "What know I of the Holy Ghost and the Regeneration?" that he had learned only a number of mysterious words, full of meaning, indeed, to the initiated, but dark and inexplicable to him.

One thing, however, must be noticed of him, which no doubt helped him as much as any, he was just like a child, or, as the world would most likely say, like a fool, when this fact forced itself on his mind. For though a man in years, having had a liberal education, and mixed much in the world, he did not say, as many would, "I am quite learned and wise enough to find out the way of serving God acceptably, by the exercise of my own private judgment. He did not say "This Church Catechism is very mysterious, I do not understand it, and therefore, I will not believe it." But he said: "God has given nothing in vain." "I will go to my Spiritual Pastors. They have Christ's commission to preach the Gospel, and to teach. They are the appointed Stewards of the mysteries of the Kingdom of Heaven. It may be, if I go humbly to them, it shall happen to me as it did to the woman who went in the press and touched the hem of Christ's garment; that virtue will come to me, through them, from the Lord, and I shall know those mysteries of the kingdom, which now appear to me only as hard parables.

In this childlike faith he went to the Rector of the Parish, nothing questioning what he taught. It was sufficient that he had authority from Christ. Edward believed that the Lord would guard him against evil, if he only received whomsoever He sent. He could not be persuaded that He would suffer him to be injured by one whom he received and submitted to for His names' sake. So he went like a child going to school, and to a school truly he went, a Sunday school. "Mr. H., said he to the Rector, I have come to you as my Pastor, to make myself known to you, and to beg instruction. Place me, I pray, in your lowest class in this school, and teach me from the beginning the Christian Faith."

The Clergyman seeing before him a tall well whiskered young man, evidently a gentleman, and educated, smiled and said: "I am glad to see you, you must come and help the good work." Edward answered, being quite in earnest, "As for helping, it is beyond me; I myself need help, and although I am a man, and naturally ashamed to confess my ignorance, I am nevertheless willing to suffer shame or anything else, rather than remain any longer in this state. I pray you then, once more, to receive me as a learner."

"Nay, nay, my good fellow, said the Clergyman, I have a class here without a Teacher, come, you must take it in hand, and I dare say you will make a first rate teacher."

After remonstrating as much, as in modesty, he could, Edward with a faint heart sat down to his task, praying to God to teach him thus, if it must needs be that he, though ignorant, should become a teacher.

Now some may say, "How could he ever consent to become a teacher when he was so conscious of his own ignorance?" In answer to this I can only say that Edward considered himself bound to obey his pastor, because he came from God, and had a warrant from Christ to rule and guide, and he argued thus: "I must walk in faith, and must not sit in judgment upon my pastor; what he bid me do in this instance appears strange to me; yet after all it may be God's way of trying my faith at the outset—to see whether I trust in His fatherly care. No doubt God will teach me. Thus he behaved towards the man of God, who had the oversight of his soul. And as time wore away, light broke in. He felt in his inmost soul that the true light was beginning to shine into his heart. He knew also, that it was given to him just because he had been like a little child, willing to be taught, and ready to obey. But as the interior, the esoteric doctrine of the Church, became plain to him, he began to perceive that the Pastor whom he had so faithfully and simply obeyed, spoke many things contrary to that doctrine.

The first circumstance which gave distinctness to his perception of the sad fact is worthy of notice. He had been the means of converting a young man from the heresy of the Anabaptists. Now, by rights, the Baptism of this young man ought to have been in public, before the assembled congregation, and immediately after the second Lesson, either at morning or evening prayer; but as it was, it took place privately, when only the Clergyman, Edward, and the young man were present, after the Evening Service, and in the Vestry room of the Church. This gave our friend so startling a shock, that it well nigh made him suspect that his pastors did not half believe in Holy Baptism. "For why, said he, do they smuggle people thus secretly into the Church, and Baptize as though they committed some scandalous and shameful crime?" Then it was that he began to discern the false doctrines preached by his Pastor. Then he heard the heresy which denies that regeneration and new life by the Holy Ghost is the gift of God in Baptism. Then he heard Christ's Sacraments spoken of as lifeless signs, as though the Lord of Life and Glory had given to His people chaff instead of bread, shadows instead of substance. Then he heard the profane sneer from consecrated lips as they spake slightingly of the Church which is the body of

Christ, the pillar and ground of the truth. Then he heard Christ's gift of the keys of the kingdom to His Apostles, His Bishops and His Priests, treated as a mere vanity. And many other of the dangerous conceits of heresy this young man heard from those lips which had been ordained to keep knowledge, and which no doubt had they been found blameless as touching the laws and ordinances of the Holy Church, would not have so far have departed from the way of truth. But by the time that he became sensible of this, Edward had been taught many things which served still to keep him in the child's way of simple obedience and faith. And now the Devil was suffered to try him. Very justly is he called Lucifer, who tempts men, for how commonly is the temptation one of seeming light. Thus, when he tempted the Lord Jesus, it was by the seeming light of truth. And so when he came to Edward, it was in the garb of Reason, representing the danger to the soul from such teaching as he was in the way of receiving from Mr. H. And very near was the Arch-Sophist to gaining his end. Very near was poor Edward to the brink of a fearful precipice; for the Devil almost persuaded him by his false light of Reason and seeming piety to withdraw himself from the teaching of his lawfully ordained pastor.

Well he remembers the day of imminent and fearful risk. It was Sunday, the Lord's Day, the day of rest. Merrily pealed the bells for early prayer; but merry was not Edward. The gloomy shadow of the tempter was on his soul. Sad and dispirited he walked forth, his heart surcharged and bowed down with the question, "Where, O where shall I seek thee, O my God?" As he came near the old Church, where so long he had met the faithful, and prayed and sang with them, the joyful chaunts of Zion, he groaned in spirit and was amazed, yet hardening his heart, he said, "I must go elsewhere, I cannot endure to listen to the lies of heresy." And so he made himself bold, in order to pass the porch. Just then, however, the bell with its deep voice, as a voice from the skies, sounded above him; a consecrated bell! a voice from God's hands. He paused; and it seemed as if God had spoken to him, for he turned back, and entered that House of Prayer. "I will not go," said he "I dare not go, because God has given my soul in the charge of this man, and what am I, that I should say I will not submit to leave it in his charge? O my Father care for thy child; and seeing that I submit myself unto thee, fearing to choose my own way, or to do my own will, or to go contrary to the discipline and trial which thou has appointed me, suffer me not to be misled, or to believe any doctrine but that whereof thou hast given thy Holy Church to be the pillar and ground."

And now, when some might think the trial would be the sharpest, and the danger most imminent, the Tempter and Deceiver had lost his power; faith had conquered, the Spirit of Christ in a poor weak shrinking man had disarmed and unmasked him; and henceforth he had lost his power to slay by this weapon. The young man trusted in God and was safe.

Then he understood the loving kindness of the Lord: He had truly obeyed the word which God spake by the Prophet Isaiah, "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord and stay upon his God." And therefore he was kept from harm. Where many fall by reason of the false word, it had no power over him. It seemed as if he had not subtlety enough to receive the lie. He was so like a child that when a man one moment thanked God for regenerating a child, and the next denied all such regeneration, he could not help feeling that the man had a false tongue, and that out of the same fountain came forth both sweet water and bitter; and so his faith in the truth of the Church was strengthened by that very lie, which was designed to weaken it. At last he began to see that Christ's Ordinances were of such a nature that the virtue of Christ flowed from them at the touch of faith; and that no seeming deficiency in any of the Ordinances could hinder this outflow of virtue to believers; and that not even the unworthiness of the Minister could curtail the grace of God, or the teaching of the Holy Ghost, to those who behave like little children and believe in God's love through Jesus Christ. He learnt also that the lie of man, by the very shock which it gave to faith, often showed more clearly the good of truth to the devout soul. And in this childlike faith, he was content to wait; and he did wait, still going to the old Church, still leaving his soul to be cared for by God, through the ministry of Mr. H.

True it is, Mr. H. began to grow cold towards him, and to speak of him as one who "had fallen from grace," merely because he believed the Apostolic and Catholic Doctrine. True it is, he was at last almost alone in the congregation, because he said that men would be judged by their works. But through all, he found that the unction which he had received at Holy Baptism, still remained in him, and taught him all things; and that nothing but his own sins had any power to hinder this Divine teaching. And thus was this "child of God" kept even in the midst of heresy, and kept in safety. Thus was he truly taught, and enabled to see the deep interior sense of Catholic Doctrine, insomuch, that when in the course of time, he was moved by the Holy Ghost to seek the office of a Deacon in the Church of God, and was afterwards called to the higher degree of the Priesthood, it was found by the Bishop and Presbyters that he had learned no false doctrine, but had so learned the faith of Christ that it could be safely said to him, "Take thou authority to preach the word of God, and to minister the Holy Sacraments in the congregation, where thou shalt be lawfully appointed thereunto." And never since that happy day, the Festival of St. Matthew, has any man had opportunity to say of him, he has desired or perverted the doctrine of the Holy Catholic and Apostolic Church.

Let all those who confess that the Church is a living body—the very Body of Christ, confess also that there is power in it from Christ, to keep unharmed all those babes and simple ones who look for Christ, and Christ only, in all the Ordinances of His Church, and in all the members of His Body. Let those only deny, who deny that Christ is verily in his Body, and that God is verily the Loving Father of the Baptized, and that the Holy Ghost, is the very Teacher and Sanctifier of those who by him are baptized in the Body of Christ.

I am Mr. Editor, your faithful brother in Christ,

E. J. W. R.

For the Churchman.

In the "General Thanksgiving" which the Church provides to be offered every morning and evening in her sanctuaries, her members are bid to "give most humble and hearty thanks for all" God's "goodness and loving kindness; but above all, for" His "inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory:" in other words, for THE GOSPEL—the redeeming, pardoning, justifying, and saving mercy which it brings; the means of grace which it opens in its Church; the grace which is the promised blessing on the faithful use of those means; the hope of glory through eternity which sustains, comforts, encourages, and cheers the christian in this world of trial; and the fruition of that glory, when his hope, founded on true faith, and made a constantly animating and encouraging principle and motive of evangelical obedience, receives its promised consummation in the beatitude of heaven.

Thus would the Church ever keep the gospel in her children's mind as their chief privilege and joy, and that which, "above all" other blessings, and as indeed giving to them all their highest value to intelligent, moral, and immortal beings, should be the subject of their daily thanksgiving. Well, therefore, does it behoove them to reflect often and most seriously on what they owe to the gospel. Follow me, christian reader, in an humble effort to stir up your mind and my own to a remembrance of the claims which the blessed gospel has upon our confidence, and love, and gratitude.

Do we dwell on the details of ancient story? Do we look back to the time when, save in the small part on which shone the light of that revelation which was the harbinger of the gospel's glorious day, the whole world was sunk in idolatry? Do we contemplate the sad spectacle of myriads of beings of our own nature, with all our capacities and desires of knowledge, walking in the darkness of the grossest heathen superstition? Do we see man's natural sense of the need of atonement serving only to make him miserable beyond effectual comfort; racking his imagination for the discovery of some mode of propitiating his offended God, on which hope might rest with something like reasonable security; and in his anxieties and experiments on this momentous subject, forcing him, in the agony of despair, to give his first born for his transgression, and stretch forth a parent's hand to immolate the fruit of his body for the sin of his soul? Do we look at the necessary result on practical religion and morality, of the worship of deities characterised by the basest principles and passions of our nature; how it chilled into selfish indifference the kindly sensibilities whereby we feel another's wo; how it made revenge, and fraud, and black ingratitude, creditable traits, or but trifling failings, in the human character; how purity, and chastity, and temperance, were but little valued, and meekness and forgiveness considered mean and despicable; how, indeed, the grossest violations of these virtues became acts of peculiar merit, and even religious observance? Do we witness the fact, and hear from themselves the humiliating confession, that the few who, with minds more inured to reflection, saw these glaring evils in the religion and morals of the many, in vain labored to find a remedy and effect a reform? Do we look into those lands where, in the present day, natural religion is left to its proper and unaided efficiency, and see the hideous idols to which it leads the worshipper to bend the knee, prostrate the body, and offer the cruel homage of blood, misery, and death? Do we see there the debased and perverted state of every moral feeling of our nature? Do we see infants murdered at the bidding of cherished dictates of social and domestic morals; and mourn over the wretched delusion which steels the widow's heart against the claims of every remaining tie on earth, and nerves the arm of the son of her womb, while he becomes her executioner at his father's funeral pile?

Do we contrast all this with our religious and moral heritage? Do we, in temples sacred to His name, offer a reasonable and holy sacrifice to a pure and perfect God? Do we, in the contemplation of His nature, attributes, and acts, see everything to attract our love, gratitude, and adoration; our most comfortable and satisfactory faith, and our full and unreserved confidence? Have we such teaching in religion and morals as is altogether calculated to make us pious, virtuous, and happy? Do we see the practical effects of our religion on the moral condition of society, in the good will and benevolence which it inspires, in the holy emulation in extending to all sorts and conditions of men its benign and meliorating influences, in the prevalence of honest industry, in the happy and contented discharge of the duties of every state of life, and in civil, social, and domestic fidelity and order?

What has caused this difference? Where only is it to be seen? *There only where the light of the gospel is seen.* Where are its beneficial effects most prevalent and conspicuous? *Where the religion and morality of the gospel are most truly received, and most faithfully observed.* Here—on this strong ground of fact—let the question rest. The religion of nature and reason, as it is called, has had a fair trial. It had it when revelation *was* not, and it has it where revelation *is* not, present to lend its aid, and prevent the full testing of what can be done without it. Tell us not of the sufficiency and mighty efficacy, at the present day, and in christian countries, of the religious teachings of reason. Let not the disciples of philosophy, falsely so called, be allowed the benefit of the miserable artifice of palming upon the world, as the dictates of reason and nature, the lucubrations which they produce in regions of christian light, where their own minds had christian truth infused into them long before they were capable of reflection and of reasoning. Send them to their natural religion where it appears in its true colors, and in its own proper strength. And welcome they to all the benefit thence resulting to their cause. Genuine common sense, and that true philosophy which draws its conclusions from facts, demand, in the most unqualified manner, that we own our obligation to *the gospel* for all that is truly satisfactory and reasonable in religion and morals.

This article may be read by those who have known what it is to feel the deepest and most distressing anxiety in regard to their spiritual state. They have been borne down by a sense of their awful responsibility to a holy, just, and jealous God. They have felt the burden of their sins. They have trembled when, from contemplating their guilt and unworthiness, they have raised their thoughts to Him whom they have offended—His loving kindness and tender mercies, which so much aggravate their guilt; and His justice and power, which impenitent offenders must be doomed to feel. They have looked forward with horror to the eternal world. The dreadful images and descriptions by which the Bible sets forth the retribution there prepared for the ungodly, have filled them with dismay. The uncertainty at what moment they will be called to enter eternity, and stand before their Judge, has been laid to heart with the most bitter apprehensions. They went heavily all the day long. Wretched men that they were, they looked with the most distressing anxiety for deliverance. Whence came that deliverance? Why are they now filled with peace and joy in believing? Why can they now stay themselves on the mercies of their God, nor fear that His justice and power will bring them into condemnation? Why does eternity now kindle their happiest hopes? And why, in the prospect of heaven, do they go on their way rejoicing?

They have had recourse to *the Gospel.* They have fled for refuge to the All Sufficient Saviour to Whom the Gospel points. They have embraced Him with the true and living faith which the Gospel requires. They have duly appreciated, as their only hope, the Gospel offer of the influences of Divine grace; sought that grace by the diligent and faithful use of the appointed means; and humbly and earnestly endeavored to profit by it. By its direction, and in its strength, they have complied, and now are complying, with the conditions on which the Redeemer's mercy is suspended. For the use of those means, and compliance with those conditions, they study to be in all things humble, faithful, and devout members of the church which is the body of Christ. They have obtained mercy, relieving their consciences from the burden of guilt by its free pardon; strengthening them for newness of life by the influences of the Holy Ghost; animating and encouraging them by the grace which overlooks the imperfections, and pardons the failures of the penitent, sincere, and believing; and giving them the sure and certain hope of heaven, to support them through all the trials, and console them in all the afflictionss of their earthly pilgrimage.

I may have readers who have tasted largely of these afflictions; around whom the dark clouds of sorrow have lowered thickly; who have experienced the insufficiency and transitoriness of earthly joys; who have mourned the loss of those nearest and dearest to them. Whence their calm and cheerful resignation—their joy in the midst of grief—that sacred effect of sorrow which draws them still more closely to their God, and makes them still more intent on spiritual and eternal things? It is all from the *Gospel.* That has taught them that a Father's hand administers all dispensations, whether prosperous or adverse, of joy or of sorrow; and administers them in love; and that a most wholesome discipline is involved in the afflictions of the present time—well fitted to call them to serious reflection and resolutions, to wean them from undue devotion to the things of earth, to lift up their hearts to things above, and through the divine blessing which will surely rest on true Christian suffering and patience, to work for them a far more exceeding and eternal weight of glory. The afflictions of the present time, therefore, they regard as not worthy to be compared with the glory that shall be revealed. Looking unto Jesus the Author and Finisher of their faith, as that faith bids them look to Him, they hope, like Him, the Captain of their salvation, to be made perfect through suffering. Therefore are they so resigned, so comfortable, so happy, in all their afflictions. They know and feel that they have here no continuing city; and therefore look for another. Their conversation is in heaven. There their supreme affections are set; and they are cheerfully content with whatever God may be pleased to ordain or permit on earth, if they but there find at last a peaceful happy home.

Have you, reader, been witness to that greatest blessing on this side of eternity—peace, joy, hope, and triumph, in the hour of death?

The hour of death! What excruciating pain does nature often then experience!—The severance of the dearest earthly ties! How trying is it to the tender sensibilities and affections of the heart!—The sudden period to all our earthly hopes, plans, and prospects! What grievous disappointment must it bring!—The uncertainty of their lot in life, whose dependence, under God, is on us! What gloomy foreboding must it produce!—The near prospect of eternity! How must it fill the soul with anxiety and amazement!—the awful judgment-seat! Oh, how overwhelming its contemplation!—Whence, then, that composure in this trying hour? Whence that calmness with which a last farewell is bid to all the comforts and all the joys of earth? Whence that strong support which bears the Christian unmoved through the last interview with the loved ones about to be left behind? Whence that bright beaming of the countenance, when eternity is contemplated, and made the theme of holy converse? Whence the humble, though sure and certain trust and hope which is directed towards the judgment of the great day? Whence that calm and pleasant falling asleep in the sleep of death? It is all of the *Gospel.* That has fixed the faith upon the Rock of Ages, and inspired the hope which is an anchor of the soul, both sure and stedfast. The Saviour Whom it reveals, and the divine grace of which it extends the full and free offer, and designates the appointed and effectual means, are now the support, comfort, and joy of the faithful Christian. That grace of the Lord Jesus Christ, the richest and worthiest manifestation of the love of God, and infused into the faithful Christian by the precious gift to him of the fellowship of the Holy Ghost, carries him safely through his short remaining trial; and when the body is left to return to earth, bears the severed spirit, through the ministry of angels sent forth to minister thus to those who are heirs of salvation, to paradise; there to rest in hope, and peace and joy, until, "at the last trumpet's sounding," his body shall be raised incorruptible, and again animated by his soul; and he stand at the judgment-seat, to be commended by his Judge, and called to enter into the joy of his Lord.

Such are the temporal, spiritual, and eternal blessings of the GOSPEL. "O that men would therefore praise the Lord for His goodness, and declare the wonders that He doeth," by that blessed Gospel, "for the children of men! That they would exalt Him also in the congregation of the people, and praise Him in the seat of the elders;" day by day lauding and magnifying His holy name, as for all His goodness and loving kindness to them, so especially, and above all, for His inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory!

B. T. O.

For the Churchman.

New Churches.

Mr. Editor.—The generous remarks of your Correspondent "T," in last week's Churchman, respecting the Church of the Good Shepherd and its Rector, suggests that much good might result from the frequent exercise of such a kind fostering spirit on the part of Church Members generally in behalf of every effort to plant the Church in unoccupied portions of the City.

There are several organized Congregations, besides the one above named, now worshipping in humble temporary rooms, yet disseminating Catholic truth among many who would probably never have otherwise been gathered into the Church.

The Rev. James Millett, who is the indefatigable Rector of the Congregation of the Holy Martyrs, in Ludlow Street, may well be instanced as a faithful servant of the Church who is accomplishing much good in this way. Let all such be encouraged in their holy though laborious work.

H

THE CHURCHMAN.

New-York, Saturday, November 10, 1849.

Hanson's Review of Bishop Ives's Pastoral Letter. Repentance—Confession.

Our last number had hardly come from the press, when we received a pamphlet of 32 pages, entitled "The Doctrine of Repentance, being a Review of the Pastoral Letter of Bishop Ives, by the Rev. J. H. H. Hanson, Rector of St. Paul's Church, Waddington, New York." We were, we confess, somewhat surprised at this announcement, as our previous habits of intimacy with the esteemed author, and our knowledge of his sound Churchmanship, would have led us to expect a different course. The title of "A Review," looked polemical, and filled us with forebodings. We therefore examined it with some curiosity, and find that it calls for a few remarks in continuation as it were of our previous observations on the subject.

Let us first see wherein the author agrees with the Bishop on the subject matter of the letter.

He cordially approves of the "sound and lucid exposition given by Bishop Ives of the relation of the clergy to the laity as their divinely appointed teachers, and the impropriety of Conventional interference with the ministerial actions of a Bishop, except in a manner prescribed by the Canons." At the same time he thinks that if the doctrinal statements of the letter are a sample of the tone of theology which prevails with the sanction of its Bishop in North Carolina, some apology may be offered, though no formal vindication, for the irregular proceedings of the Convention at Salisbury. Now we protest against such a doctrine, on the ground that two wrongs do not make a right. The Convention have no right to denounce a Bishop as a heretic, or as unsound in the faith, by simple resolution, *even if he be one;* their remedy is a *presentment.* To make a presentment, *two thirds of the Clergy and two thirds of the Parishes* must be represented in the Convention, and the vote to present shall not take place on the same day on which the resolution is offered. Now none of these conditions were observed in the N. Carolina Convention. *Twenty-two* of the clergy only attended, out of *thirty-seven* entitled to seats, and but *thirteen* parishes were represented, out of *forty-eight* which appear on the assessed roll.—The Report of the Committee on the State of the Church was presented on the morning of Saturday; the resolution, which is regarded on all hands as an indirect censure of the Bishop and his teaching, was passed in the afternoon—nor does it appear whether it was even discussed. Now this was an attempt on the part of the Convention to do by circumlocution, and by a circumambulatory process, that which the written law of the Church forbids shall be done in express terms and directly; and was a plain violation of the spirit, if not of the letter, of the canon. We do not think that excitement and alarm can be set up by any sound Churchman as an excuse for this breach of ecclesiastical law and scriptural precept, nor do we think that those who too hastily acted in it would now justify it. As was well observed by our excellent brother of the *Banner of the Cross,* "How can there be "one faith" in a *confederate Church* like ours, if each Diocese is to set forth by resolutions of Convention what doctrines are to be inculcated, what practices followed? And what contempt will fall upon our ecclesiastical administration of law, if a Bishop is to be tried and condemned without a hearing by his own convention?"

With regard to the teaching of the Letter on ABSOLUTION, there seems to be no material variance in principle between it and the Review. "The doctrine of priestly absolution," says Mr. Hanson, "is incontrovertibly a generally admitted truth of the gospel, inseparably interwoven by the Church in her prayers and liturgy—and the testimony of Bishop Ravenscroft to this and kindred doctrines, in the noble and eloquent passages quoted by Bishop Ives—even his strong language, that the ministry in the church *is a substitution* for the Lord Jesus Christ *in person,* is likely to be disputed by no person who acknowledges the soundness of the Book of Common Prayer—and the inspiration of St. Paul's declaration, 'Now, then, we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God.'" The author is brief on this point, but appears to give the language of the Pastoral Letter a fair and candid construction where it speaks of the power of *absolution,* and does not consider it erroneous or unsound;—he differs from it as to the *mode of exercise* of that power.

This is confirmed by what follows—"The real issue which the Pastoral presents for the determination of the Church in this country, is whether a *specific confession to a priest,* either *public or private,* is an integral and essential portion of a true repentance, or whether that repentance is true and available which consists in conviction of sin, contrition for it, confession of it to Almighty God, turning away from it, and satisfaction as far as possible for it. The Rt. Rev. author of the Pastoral undertakes to shew that the meaning attached by the Church to the term 'repentance' is different from 'a loose popular sense' of it which he rejects. When the Church, in her exhortation, calls upon men 'to repent or not come to the Holy Communion,' she means repentance to be understood in this extended sense; confession being considered either as made publicly in the Church, or as made privately to God through the priesthood." The author then styles this interpretation a novelty, and says "it cannot be entertained without producing changes of the most radical description." Now certainly if the Bishop means that a man must either confess his sins particularly, and one by one, *in the face of the congregation to a priest,* or *privately* to the priest, the latter alternative is the least objectionable of the two. But after reading those parts of the Pastoral attentively which relate to this point, we can find nothing of the kind. We will cite the whole of the passage to which the reviewer seems to refer—

"I will conclude this discussion of repentance in its three parts, *contrition, confession,* and *satisfaction,* with the remark, that when the Church in her Exhortation, calls upon men 'to repent or not come to the Holy Communion,' she means repentance to be understood in this extended sense; confession being considered either as made publicly in the Church, or as made privately to God through the priesthood. Hence I infer, that she did not intend in this exhortation to encourage the idea that the sinner who, by the grievousness of his sin, had separated himself from communion with Christ, might nevertheless, by the mere 'virtue of repentance,' without priestly absolution, be restored to his fellowship. In this inference, too, I shall be strengthened by the consideration, that the Church admits no one to the blessed sacrament without confession and absolution."

Now we apprehend that when the Bishop speaks of confession in the Church, he means the general form of confession in the Prayer Book—that he does not deny but fully allows that such a confession, with a true sorrow for sin and a true appreciation of the number and heinousness of the particular transgressions of which the sinner has been guilty, is sufficient for this part of the duty of repentance, and enables the penitent to receive efficaciously the grace of absolution. If this be so, much of the reasoning of the Review is wholly thrown away, however forcible and sound it is in fact;—the Reviewer is fighting with a man of straw of his own manufacture, and, in doing so, he unhappily makes reflections and assails the motives of the Bishop with imputations, which we are very sorry to see come from him. We consider the Bishop has quoted fairly from Hooker, on the subject of Confession, as far as he does quote, though of course as the sixth book (as it is called) of the Ecclesiastical Polity extends over more than one hundred octavo pages, only mere fragments could be given. He seeks to show, as we understand him, that Hooker teaches that in repentance are included, "first the aversion of the will from sin, (contrition); secondly, the submission of ourselves to God, by supplication and prayer, (confession); thirdly, the purpose of a new life, testified with present works of amendment, (satisfaction)." He also shews that in the view of that great divine, private confession was oftentimes allowable and profitable, and was sanctioned by the practice of the early church. He does not quote Hooker to show that either public confession of particular sins or their private confession to a priest is necessary to salvation, and in this, having been misunderstood by his reviewer he has been made the object of some harsh and undeserved reproaches. Mr. Hanson himself says (on page 29) "there can be no reasonable objection against private confession to a priest, if voluntarily practised by those who desire it; but to represent it as generally necessary to salvation—which it is if essential to repentance—is to abandon entirely the ground of Primitive and Reformed Catholicity. It is in effect to raise the Sacrament of penance in our Communion." Now here we fully agree with our respected friend, as must be apparent from our previous editorials, but we differ from him when he supposes that Bishop Ives makes private confession a necessary part of repentance, and therefore necessary to salvation. That learned prelate expressly disclaims it—though he does say, that it may sometimes be necessary by the moral state of the individual, as a means of enabling him to perceive the heinousness of his sins, and his spiritual adviser to understand fully and clearly his needs and their remedies. This seems yet more clear from his fourth sermon, "The baptized without self-discipline." He speaks of confession in this wise: "A solemn confession of your sins is to be made to Almighty God—a confession of heinous sin in thought, word, and deed—a confession full and honest, deep and hearty—of sins grievous to remember, intolerable to bear. Oh, what singleness of purpose, what application of thought, what depth of self knowledge, what keenness of spiritual discernment, what soundness of judgment, what impartiality in decision are demanded for such a confession, before such a Being, and in view of such exalted communion—such Divine and glorious benefits—in which our "gracious Lord grants us so to eat the flesh of His dear Son and to drink His blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him and He in us." (p.87.) "Repentance you must exercise—repentance, constant, thorough, and of all and each of your sins—for it is a repentance which implies confessing and forsaking." "He that confesseth, and forsaketh his sins, shall find mercy." To all the work is difficult; to those who have lived long in sin, in despite of their vows and privileges, the work as we have seen, is appalling. It is folly, it is madness then, no matter under what strength of inducement, to turn away from those *helps for the examination of the life and conscience,* and the rescue of the ensnared soul, which God hath provided in that priesthood to which he hath "committed the ministry of reconciliation." (p. 88.) It is in this sense that he speaks of "the privileges, in some cases at least *indispensable,* of that priestly judgment, and counsel, and guidance provided and ordained for us in the Church of the living God." (p. 88.)

The Homily on *Repentance* sets forth *four parts* of that virtue:—1. The contrition of the heart; 2. an unfeigned *confession* and acknowledgement of our sins unto God; 3. faith, whereby we apprehend and lay hold upon the promises of God; 4. an amendment of life, or bringing forth fruits worthy of repentance, in which *satisfaction* is included. When it denies that *auricular confession* is necessary, it means, as is plain, what is taught and inculcated by the Church of Rome—the *necessity* of which is enforced by the text, St. Jas. v. 16. It certainly does not mean that *private confession* in any case is forbidden, because then it would conflict with the exhortation in the Communion office; and still more with that for the "visitation of the sick."

We believe that in the principle of the *allowance* of private confession when needed and desired, both Bishop Ives, and the Reviewer, and our humble selves are agreed. We may however, vary as to the details and the application of the principle; and we certainly perceive great difficulties in its application, and very great objections to its general and indiscriminate introduction. A Bishop may apply a legitmate principle practically, for the good, as he conceives, of the people of his charge, without being obnoxious to the charges of heresy or unsound doctrine; especially when he abstains from *enforcing* it as a positive duty—a term of communion—a condition of salvation. Bishop Taylor was an uncompromising enemy of Popery, yet he speaks as follows—"Although this cannot be a necessary duty for the reasons before reckoned, because the priest is not the injured person, and therefore cannot have the power of giving pardon properly and sufficiently, and effectively; and confession is not an amends to him, and the duty itself of confession is not an enumeration of particulars, but a condemnation of the sin, which is a humiliation before the offended party; yet *confession to a priest, the minister of pardon and reconciliation, the curate of souls, and the guide of conscience, is of so great use and benefit to all that are heavy laden with their sins, that they who carelessly and uselessly neglect it, are neither lovers of the peace of conscience, nor are careful for the advantage of their souls.*" (On Repentance, ch. 10. sect. 4. 42.) Certainly this is setting forth its benefits in very urgent terms; and Bishop Ives may tread in the steps of Bishop Taylor.

We must advert to one or two other points before we conclude our notice of this pamphlet. The author asserts, that in other respects, Bishop Ives teaches unhesitatingly, Romish tenets; and instances the distinction between mortal and venial sins, and the judicial power of the priesthood.

We presume by the term *deadly* sins (found in the 16th article), the Bishop means grievous, wilful or habitual breaches of God's commandments, which deeply wound the soul, drive away grace, and oppress the conscience with the fear of God's avenging wrath. We do not think he any where uses the term *venial,* in reference to sins. There is certainly room for further explanation on the subject for the better instruction of his flock; but we do not see how he can be accused of holding Romish doctrine expressly. He may use the term, but not mean the same thing. So as to the word *judicial,* we think we showed that it was not used in the same sense with the Romanists.

Let us offer some further remark by way of corroboration. The Council of Trent teaches, that the *effect* of the sacrament of *penance is reconciliation with God;* and this is effected by the *sentence of the Priest sitting as a President and Judge.* But Bishop Ives says—"It is not here meant that the judgment of the priest necessarily determines the state of the penitent; or that it in any degree helps that state, if the repentance be not sincere and genuine. But that it is the judgment, however fallible, which alone Christ has authorized to guard, so far as a human judgment, under the influence of the Holy Ghost, can guard, the returning sinner against the blindness of his own sin and the sore evils of unworthily partaking of Christ's Body and Blood. But this judgment of the priest to be relied upon, must be given under the guidance of *personal holiness,* as well as the sanction of divine authority." (Sermons, p. 114.) The Bishop here especially repudiates the doctrine of attrition; and the power of judging who are fit to come to the communion is exercised more or less by every parochical clergyman of our acquaintance. However, it must be confessed, that where theological terms have gained a technical and peculiar meaning, descriptive of certain denominational errors, and is not used by the church itself, they had doubtless better be avoided, as causing prejudice against the truth, and leading to a confusion in the minds of those who need clear enlightenment and instruction. When an able writer and sound thinker, as the author of the Review undoubtedly is, falls into error on the scope and tenor of some points of the Bishop's teaching, it is plain that others with inferior advantages may be still more alarmed and perplexed. We trust therefore that ere long such further explanations and elucidations may be afforded as may entirely remove all cause of alarm, dispel ungrounded suspicion, and restore perfect peace, unity and concord between a revered Bishop and the devoted clergy and affectionate laity to whom he has been appointed by Christ the Chief Pastor. May the great Head of the Church "defend them from the sins of heresy and schism; let not the foot of pride come near to hurt them, nor the hand of the ungodly to cast them down: that so they may walk in the ways of truth and peace; and at last be numbered with Thy saints in glory everlasting, O Blessed Jesus, thou gracious Shepherd and Bishop of our souls."

Foreign Intelligence.

The *Hibernia* arrived at this port on Monday last, having had a tedious passage through rough weather and fogs.

There is no later news upon the Turkey question. The supposition gains gronnd that Russia will not persist in her unjustifiable claims against the united voice of France and England, between whom an alliance is said to have been concluded as to this question. Louis Napoleon is not inclined to proceed to extremities. The French squadron of five sail of the line had been ordered to the Bay of Smyrna.

M. Thiers had presented a report on the Roman question in the Assembly. The following sketch of which is given in the European Times

"The document next speaks of the right of France, after what she has done, to counsel the Pope as to what would be the best mode of acting, and then passes to a consideration of the *motu proprio* lately issued by his Holiness. The report declares that that document appeared to the committee, though not going as far as would satisfy many persons, to be a first step in the course of liberal measures which would ensure liberty and independence to the Roman people.

It was a grave question of doubt whether the Roman people were fitted for the same system of two Chambers that had been adopted in England. Its municipal liberties, on an extensive scale were clearly announced; other measures were promised, and there was every reason to place confidence in the Pope's declarations and promises. The amnesty had not appeared sufficient, but France would persevere with patience and respect in recommending to his Holiness a fuller measure of clemency.

As the French army was still obliged to remain at Rome—not from any desire or intention of dominion, but to insure the independence and good government of the Roman people—the committee considered that the Assembly could do no otherwise than grant the credit demanded."

This report is unsatisfactory to the President, who will insist upon the terms contained in his Letter to the Pope; and at a ministerial council it was decided to follow out the policy of the President. No action had yet been had in the Assembly.

It has been reported to the Prefect of Police that Red Republicanism is increasing in several departments to a prodigious extent.

Religion in Paris.

From the Foreign Correspondent of the London Guardian.

The change which has taken place as regards religious matters, cannot, I think, escape any one who has known much of France and Paris during the last ten years. The very congregations of the churches have assumed an altered aspect, and are no longer composed almost exclusively of women and children. I do not speak merely of the sort of religious *furore* which made the *bonnets rouges* think their trees of liberty would not grow unless blessed by the priest, but French *men,* who before made a pretence of looking upon such subjects with a philosophical contempt, speak of them in a different tone, and feel for them a different interest. It is very difficult to say whence this has arisen; outward cause I confess, I see none, for surely revolution is not the forcing-bed of religion; and the death of Archbishop Affre, though as a simple fact of immense influence, is far from being sufficient of itself to account for such a change. It is one of which the progress must be watched with intense interest, for perhaps it is not to much too say that no conquest, not even that of the entire Pagan world, would shed such lustre on Christianity and the church as would their conquest of all that France has been since 1789. The sneer of her pseudo-philosophers, the yell of her *bonnets rouges,* the military thraldrom of her Imperial, and the cold selfishness of her Bourgeois *regime,* have left all things in a state of chronic disease to be healed, as Carlyle would say, by no "quackeries," no "budget committee," no "permanent commission," but only by such influences as the church seems now to be developing.

The author of the *Genie du Christianisme,* it appears, concluded his memoirs by proclaiming Christianity as the *avenir* to which France might yet look with hope and confidence, and his predictions seem to be fulfilling themselves even before they have been given to the world. The result, so far, at least is that the churches both Catholic and Protestant, are crowded, and the ministers of religion, if I may so express it, highly popular. The really venerable council which lately assembled in the chapel of the seminary of St. Sulpice is a sign that the church feels its increasing influence, and is anxious to put its own house in order, that it may be the fitter to wield it.

In Hungary the executions are continued. General Haynau had caused thirteen Hungarian Generals to be tried by court martial and executed; and the execution of Count Bathyani an accomplished and gallant nobleman had caused much horror; the ostensible cause was his alleged share in active measures of the rebellion. All the refugees from the grade of serjeant downward had been declared to be amnestied by the General, in consequence of which numbers of them had returned to Hungary.

Rome remains in the same state, and affairs are unsatisfactory as ever. The interest upon the whole state debt was to be paid, including that incurred while Rome was in the hands of the Republicans.

The anti-rent conspiracy is extending throughout Ireland, and several conflicts more or less fatal had taken place with the police. The Orange and Repeal dissensions are increasing in violence; and a grand demonstration was threatened by the former on the 5th November (Guy Fawkes' Day). It was hoped that the government would interfere

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and prevent all these party demonstrations on both sides, as was done in former years.

Dr. Copleston, the Bishop of Llandaff, is dead.

COLONIAL, FOREIGN AND HOME NEWS.
From the Colonial Church Chronicle.

From the *Church Times* we learn that the mission of Pictou, Nova Scotia, is about to have a second church. It is not long since the old church (under the care of the Rev. C. Elliot) was enlarged; and now the Albion Mining Company have granted an eligible site, and £100 towards the construction of another. The sum of £140 has already been subscribed by the residents. The churches of St. George and St. Paul, with its chapel-of-ease in Halifax, have been opened for daily prayers, which are largely attended.

A collegiate school, at Protea, Cape Town, has recently been opened, under the principalship of the Rev. H. M. White. It is held partly under the bishop's roof, partly in premises adjoining. Candidates for admission have come forward so readily, that it is already in contemplation to engage a large house, till funds can be raised for erecting a building.

The Bishop of Adelaide consecrated a new church and burial-ground at Kensington, on March 24th. All the clergy in or near Adelaide attended. Archdeacon Hale is to be Incumbent of this church. The Bishop of Sydney has nominated a body of clergymen and laymen, for the purpose of recommending to the public the claims of St. James's college, Sydney. Our readers will recollect that four young men from this Institution were ordained last year; and others who have quitted the college to engage in secular pursuits, have carried with them such fruits of instruction as may prove a benefit to the community.

CAPE TOWN—*Port Natal*.—This rapidly rising settlement, in a dependency as large as Scotland, and containing a colored population of 100,000, was without a clergyman until a very recent period. The bishop was enabled, a short time since, to appoint the Rev. J. Greene, rector of the capital, Pieter—Mauritzberg, and Rural Dean, and more recently to station the Rev. Mr. Lloyd at D'Urban, the port of the Colony. To these he has now added Mr. Steabler, a candidate preparing for Holy Orders. There are already excellent congregations at both these places, and upwards of £500 has been raised towards two churches. Mr. Greene officiates four times every Sunday—once in Dutch. This colony, which has long been left in the hands of American Missionaries, and Wesleyans from our own country, offers a very interesting field for a church mission.

FAKU'S TERRITORY.—In this region, lying between Natal and British Caffraria, the heathens themselves are inviting us to enter upon the work of conversion. A gentleman, who lately travelled through that country, wrote to the bishop—"In my recent journey, I used my efforts to induce the several tribes to contribute towards the establishing missions among them. I was so far successful as to enable me to inform your lordship that the Kholo and another tribe, between whom one mission would at present suffice, have contributed for that purpose eighty head of young cattle, which I have left in their care until I am favored with your lordship's reply as to the probability of a church mission being established in that country. In addition to this contribution, twenty men will give daily labor during the erection of a place of worship, to be relieved from time to time by the chief's arrangements. Three other tribes have also pledged themselves to contribute for the establishment of Missions in their countries; in which I have been less assiduous, from a belief that missions could not at present be provided for them all."

BELGIUM.—On August 31, at the Chapel Royal, Brussels, the Bishop of Guiana, by request of the Bishop of London, administered the rite of Confirmation to upwards of eighty young persons, members of English congregations in Belgium. The bishop is understood to be on his way to Baden to visit his mother.

THE BISHOP OF MADRAS.—The recent exertions of this zealous prelate in England, often undertaken in spite of the pressure of severe illness, have been witnessed by most persons who take an interest in Missionary proceedings. We regret to announce to our readers that his lordship's complaint which is a disease of the heart, has now assumed such a shape as to preclude any hopes of his return to India; and that he has felt himself under the painful necessity of resigning the bishopric, which he has held with so much credit for twelve years.

ST. PAUL'S CHURCH, PATERSON, NEW JERSEY.—We very cheerfully insert the following as requested, and doubt not the statement will meet with the attention and sympathies of our readers. The station is an important one, and it is to be hoped that means will be forthcoming to enable the Vestry to complete their good work and labor of love:

For the Churchman.

Mr. Editor,—Will you allow me through the medium of your columns, to present to the sympathies of churchmen of New York and elsewhere, the case of St. Paul's Church, Paterson, New Jersey. Some sixteen months ago, it pleased the Almighty to permit the edifice in which we worshipped, and which recently had been much enlarged, to be destroyed by fire. At the same time also, one of our most worthy and efficient members, perished in the ruins. Undismayed however, by this double calamity, we resolved to rebuild, and by God's grace, succeeded so far, that the walls of a neat and commodious stone Church were erected; and we fondly hoped that in no long time, the entire building would be completed. But the measure of our affliction was not yet full. In the violent storm which happened during the past week, the entire front of the edifice was blown down, and the labor and expense of many days rendered, in a moment, utterly fruitless. Under these circumstances, will not our more prosperous brethern do something in our behalf? I am aware that the sympathies of the Churchmen of New York are so often appealed to, that they run the risk of being somewhat blunted. But ours is really a peculiar case. We have here, a large manufacturing population, many of them English by birth, and who are baptized members of our Church. For their sakes, the Vestry determined that when the Church was restored, it should be unincumbered by debt, and upon the free system; and so become in reality the poor man's home. But now, after our second misfortune, we hardly know which way to turn. To stop, would be unfaithful to God and his Church; to proceed at the hazard of incurring a debt, would violate the terms of all our previous contributions and donations. The fire left us with nothing, save our lot. The monies which we have collected, would hardly have sufficed for enclosing the building under the most favorable auspices, and are of course now utterly inadequate. We seek aid therefore, not only for ourselves, but also for the Church's poor; believing that to such who give, the Saviour will strictly apply, "Inasmuch as ye have done it unto one of the least of these my brethern, ye have done it unto me." It will require about four thousand dollars of additional aid, to fit the building for consecration.

Any donations will be thankfully received by Messrs. Stanford and Swords, Broadway; or by

J. ELLIOT THOMPSON,
Rector of St. Paul's, Paterson, New Jersey.

The Governor has issued his proclamation for the observance of Thursday, 29th inst., as a day of Thanksgiving. We shall give the document next week.

NEW-YORK.—We have received, from the excellent Secretary, the Journal of the late Convention, which marks a handsomely printed octauo pamphlet of 105 pages. Its publication at this early date is highly creditable. We published last week part of the elaborate and valuable Report of the Standing Committee, with the interesting statement of the services of the Bishop of Maryland. The Diocese has been much indebted thus far, during the oppressive sentence of its lawful Diocesan, to the kind and most satisfactory ministrations of the Bishops of Michigan, Western New-York, Pennsylvania, and Maryland; and every true Churchman cannot but feel the deepest gratitude to those eminent prelates.

The report of the Committee, which we this week conclude, on our first page, shows that they have performed their duty in the most faithful and efficient manner; and their re-election without the shadow of an opposition, in spite of a little verbal carping, shows most conclusively the high estimation in which their administration was regarded by their constituents.

The following summary of STATISTICS is appended to the Journal:

Number of Clergy present in the Convention, 151; absent 25. On the roll of the Convention, 176. Not entitled to seats, 71. Number of Clergy belonging to the Diocese, 247. Candidates for Orders, 35.

PARISHES—Number of Churches and Chapels represented, 139; not represented, 57; entitled to representation, 196; not in union with the Convention, 8. Number of churches and chapels in the Diocese, 204.

Seven Churches were admitted into union at this Convention.

Ordinations—Deacons, 12; Priests, 11;—23.

Churches—Corner Stones laid, 2; consecrated, 5.

Confirmations—in 89 Churches—1348

CANONICAL COLLECTIONS.

For the *Episcopal Fund*,	from	30 Ch's,	$125,44
" Diocesan "	"	91 "	972,48
" Education "	"	39 "	193,54
" Missionary "	"	110 "	2826,81
" Aged and Infirm Clergy		87 "	2067,50
			$6185,77

SCHOOL AT NEW HARTFORD.—It will be perceived, from the advertisement in another column, that the School for Young Ladies formerly under the direction of Mrs. Eames, has been taken charge of by Miss Proal, daughter of the highly esteemed and respected Rector of Trinity Church, Utica. It will be conducted strictly on Church principles. The Rector of the parish boards in the family, and will have the pastoral oversight of the institution; and Dr. Proal visits it weekly, and will give such instruction as may be required. Miss Proal has pursued a thorough course of study to fit her as a teacher, and has been engaged as such for seven years; two years as an assistant in St. Ann's School, under the charge of the Rev. Dr. Schroeder, and the rest of the time in charge of a select school of her own. A candidate for Orders has been engaged to teach the ancient languages and the higher branches of mathematics. Another daughter of Dr. Proal is the instructor in Music, having received a thorough education for that purpose.

We consider this establishment promises well for the interests of the Church in Western New-York, and that those parents there and elsewhere who desire for their children sound education and the inculcation of religious truth as taught by the Church, may commit them to the care of this accomplished lady and her able coadjutors, with the full assurance that they will be in competent and faithful hands.

CHURCH BELLS.—We clip the following from the Commercial Advertiser of Wednesday, Oct. 10, last,—when speaking of divers articles worthy of notice at the late Fair of the American Institute.

There is usually a good display of Meneeley's bells at the Fair, but this year exceeds that of any former exhibition. The three finest West Troy bells, at the entrance, attract the regard of all the New York beaux—meaning thereby the male visitors to the Fair—and even the New York *belles* linger for a moment to look complacently upon their sonorous namesakes. The largest of these weighs 2135 lbs., keyed on F sharp, and is a remarkably fine toned bell; the next weighs 1030 lbs., keyed on B flat; and the smallest, weighing 530 lbs., is keyed on C natural. These bells are all hung with wheels and yokes all ready for use; but, as with both bells and *belles* there is a tendency to keep up a racket when the tongue is under no restraint, the managers have ordered such bells as they have the control over to be tongue-tied during the exhibition. We heard their music, however, before they suffered that indignity, and are free to say that anything superior to them we never heard.

In the amphitheatre is a beautiful specimen of a smaller size, weighing 257 pounds, and a most highly finished production, as it ought to be, for it bears the following inscription:

"Presented to General Zachary Taylor, President of the United States, by Andrew Meneely, Founder, West Troy, N. Y., '49"

Its tone is exquisitely soft and full. This specimen of superior workmanship and skill received the silver medal at the State Fair at Syracuse.

In addition to the above we would state that Mr. Meneeley is already favorably known to Churchmen by various specimens of his sonorous handiwork in this city. One of the set of Trinity Church bells was furnished by him; also the clear and solemn toned bell of the Church of the Annunciation, and that of the Church of the Holy Communion, with others that might be mentioned. The City Hall bell which with thundering boom and clangor loud, on fire's dread alarm, startles the citizens from the arms of Morpheus, and is heard by us at three miles distance with nearly as much distinctness as in the Park itself, shews that Trojan bells can speak with power enough, when necessary.

The last *Calendar* says:—*Correction.*

"In the leading article of last week, the compositor set up "Mr. Ives" for *Bishop Ives*, which was not corrected in the proof."

We are glad the compositor has such broad shoulders. It was, however, an unfortunate mistake, and was admirably in keeping with the rest of the Article.

ERRATA.—In consequence of some confusion in the printing office last week, some brief editorial notices were omitted, the work of correcting the revise was imperfectly performed, and the paper was disfigured by numerous typographical errors,—such however, as the reader could easily correct. We have been faithfully promised that strict attention shall be paid in future, and we trust our readers will exercise forbearance on this occasion.

New Publications.

THE MONUMENTS OF EGYPT, OR EGYPT A WITNESS FOR THE BIBLE, by Francis L. Hawks, D.D., L.L.D.; with NOTES OF A VOYAGE UP THE NILE, by an American. New York: Geo. P. Putnam. 1850. pp. 412.

DR. HAWKS in a modest preface disclaims being more than a *compiler*. His "object was to collect into a plain and comprehensible compend the results of the research of many different inquirers in the field of Egyptian archæology." For this purpose he has availed himself of the labours of the two Champollions, Rosellini, Wilkinson, Young, Birch, Henstenberg, Bunsen, and other able writers who have shed light upon the antiquities of Egypt. He has thus produced a volume of great research and interest. The first three chapters are devoted to an account of Egyptian writing from ancient authors, Manetho, Herodotus, Diodorus, Horapollo, &c., in its two forms, *hieroglyphical* or *sacred*, and *enchorial* or *popular*; the happy discovery of the "Rosetta stone," with its three sets of inscriptions, one in each of the sorts of characters described above, and the third a Greek translation; and the train of gradual discoveries by which De Sacy, Young, and Champollion, Le Jeune with their able co-laborers attained the means of systematically deciphering the mysterious symbols, and found the keys to unlock the treasures of Egyptian lore contained in these inscriptions. To find how this was done our readers must refer to the volume itself, where the whole process is stated with the utmost precision, clearness, and interest. The author then gives a brief but graphic description of the Valley of the Nile, with its chief objects of interest; its tombs and temples; the state of the arts existing among them as appears from the figures and inscriptions found on them; and devotes the latter part of the work to an examination of the early history of the Bible and the several particulars wherein its truth is confirmed by the evidence derived from these researches. Here, as might have been expected, he displays much acumen and ability, and gives an abundance of most valuable and interesting information, but our narrow limits forbid our making any extracts in such a manner as to give an adequate idea of his labors. One instance, however, we may mention. The French savans from the figures of the zodiac in the temples of Dendera and Esne had set down the age of the first at 4000 years before Christ, and the latter at 17,000! and hence it was rashly inferred that the Bible was fabulous. But the inscriptions as deciphered by Champollion show that the first was built in the reign of Augustus, and the second in that of Antoninus Pius. (A.D. 140.) So much for infidelity.

The voyage is written in an off-hand, agreeable manner, and contains a lively account of the temples and tombs at Dendera, Luxor, Karnac, Thebes, &c.; with many philosophical observations and reflections, varied by graphic descriptions of the habits and manners of the present inhabitants of the country. There are some trifling inaccuracies in ecclesiastical details, as where he makes St. Athanasius the author of the "creed so famed" which passes under his name.

The volume is handsomely illustrated with plates of the principal temples and statues, specimens of hieroglyphical tablets, and representations of the figures on tombs and monuments. It is also very well printed, and does great credit to the publisher. It must prove valuable and instructive both to the Christian and the scholar, and will doubtless be eagerly and generally sought after.

THE WORKS OF HORACE, with English Notes by Charles Anthon, LL.D. New York, Harper and Bro. 1849.

It would be superfluous at this time to praise the profound learning, the accurate scholarship, or the untiring industry of the editor of this volume. They are universally known and acknowledged, not only in our own but in the parent country. We may mention, however, that this edition excels its predecessors in several respects. Those works have been omitted which might have been injurious to the purity and delicacy of the youthful mind; valuable additions have been made to the notes from the larger and elaborate edition in two volumes, published 20 years since, especially a valuable excursus on the wines of the ancients, which enables the reader to appreciate understandingly the gust with which Horace describes them. The Life of Horace, by Milman, is judiciously prefixed to the book with a sketch of that of Mæcenas from Smith's Biographical Dictionary. A very full index of proper names is added, which will prove valuable for reference. The text has been corrected by that of Orelli, and a long list of subsidiary authorities shows what diligence has been exerted in ensuring the greatest accuracy. The notes form a perfect commentary, and are well worth the most careful study. They shed a clear light on the works of the bard in respect of the philology, criticism, prosody, antiquities, and history, enable the student to *understand* his author, instruct him in the niceties of the language, the force of various expressions, the *reasons* for preferring one word or idiom to another;—and though their study may seem painful and irksome to the youthful scholar when he begins the task, the thorough mastery of the facts and principles they contain will enable him to proceed to the perusal of other authors with a useful store of knowledge, a diminished call for mental exertion, and a great increase of pleasure and gratification. We should not omit to mention that we are indebted for our copy to the kind recollection of our esteemed preceptor of more than twenty years' standing, and prize it accordingly. It is printed in the publishers' usual neat manner.

AN ENGLISH-LATIN DICTIONARY from the same editor has been gratefully received, and shall be more fully acknowledged in our next number.

The *Fourth* Volume of HUME'S HISTORY OF ENGLAND, by Phillips, Sampson, and Co., has appeared, containing the reigns of Elizabeth and James I. Two more volumes will complete this excellent and cheap edition. The last will contain a copious index, prepared expressly for this edition at considerable additional expense. The value, however, of it for purposes of reference must greatly add to the popularity of the work. The same firm have published the 3d Number of their new edition of SHAKESPEARE, being the "Merry Wives of Windsor," with a saucy looking portrait of Mistress Ford. This number fully preserves the excellence which is to characterise the publication.

ACADEMIC STUDIES, an Inaugural Discourse, by Rev. J. Williams, D.D., President of Trinity College, is a beautifully printed pamphlet, by S. Hanmer, Jr., of Hartford.

THE CHANTS OF THE PROTESTANT EPISCOPAL CHURCH, Pointed for Singing, by T. Carpenter, Columbia, S. C., is a neat pamphlet of 12 pages: the arrangement appears judicious, and the brief preface contains some very appropriate instruction. The general use of the work in that Diocese would be desirable, as contributing to produce a much-to-be-desired uniformity among its Churches.

AN ADDRESS TO THE DISCIPLES' CHURCH, sometimes called the REFORMATION, in a series of nine letters, by Arthur Crihfield, is an examination of their system by the author, who was formerly a member of the body. He has since connected himself with the Church, and in a peculiar style, but most powerful manner, exposes the unsoundness and unscripturalness of the society he left.

The Rev. Dr. TYNG has issued a PASTORAL LETTER to his congregation, touching his controversy with the late B. L. Woolley. It affords a full statement of the circumstances that gave rise to Mr. Woolley's repulsion from the communion, the action of the Standing Committee in appointing the Commission, the report of the Commission, and the subsequent proceedings. The report fully sustains Dr. Tyng in the course he adopted, and it appears that Mr. Woolley was willing and anxious to make such submission and reparation as the commissioners should decree him to make. Before the terms could be settled, however, he was removed from this world by the stroke of death. As the matter has excited much remark in some quarters, and much misapprehension may exist, we have thought it due to the Rector of St. George's to make this brief statement of the result arrived at; and we hope that we shall not be again compelled to allude to the painful subject.

WALLIS'S GLIMPSES OF SPAIN, from Messrs. Harper; MRS. ELLET'S FAMILY PICTURES FROM THE BIBLE from Messrs, G. P. Putnam; A FAMILY COMMENTARY ON THE FOUR GOSPELS, edited by Dr. Tyng; and EICHORN'S GERMAN GRAMMAR from Messrs. Appleton have been received, and we intend to notice them as speedily as possible.

The CHARLESTON GOSPEL MESSENGER, The TRUE CATHOLIC, with excellent articles as usual, THE SPIRIT OF MISSIONS, THE EVERGREEN, and THE CHRISTIAN PARLOR MAGAZINE for November have been received. The two latter are handsomely embellished, and are very good numbers. We have also been favored with Nos, 285 and 286 of LITTELL'S LIVING AGE from Messrs. Dewitt and Davenport.

Chas. King, Esq., late editor of the Courier, has been elected President of Columbia College, vice Dr. Moore, resigned.

We are happy to announce that the Rt. Rev. Bishop Southgate, with his family, arrived safely at this port, on Tuesday the 6th inst., in the steamship Washington from Southampton

BISHOP CHASE'S VISITATION.—We prepared last week an editorial notice of the appointments for Bishop Chase, having been furnished with a copy at our request. Through some misapprehension however, the heading was omitted, the appointments appeared in the shape of a notice, and a few of them only were published. We now give them in full, in the next column, as originally intended to be inserted.

Domestic Intelligence.

NEW YORK.—The Rt. Rev. the Bishop of New Hampshire, reached New York on Thursday the 1st inst., to enter on the performance of Episcopal duties in the Diocese, under the invitation of the Standing Committee.

On Friday, the 2nd, in the presence of three presbyters, at the request of the Standing Committee, he displaced from the Sacred Ministry, Richard C. Shimeall, Presbyter, who had declared his renunciation of the Ministry of the Protestant Episcopal Church, and his design not to officiate in future in any of the offices thereof, which declaration had been duly recorded.

On Saturday, the 3d, the Bishop left the city for Monticello, Sullivan county, where he officiated in St. John's Church, twice on Sunday, the 4th, in the presence of very large and attentive congregations. The rite of confirmation was administered in the morning to 15 persons, and the Lord's Supper celebrated. This occasion was one of deep interest to the faithful and self-denying Rector and his zealous flock. *Six* years had passed since they had been gladdened and refreshed by the presence of a Right Reverend Father, and enjoyed the benefits of his counsels and prayers. Warm was the Bishop's welcome—and lasting we trust will be the effects of the impressive services of the day.

The Bishop returned to New York on Wednesday morning, for a visitation of several of the parishes in Westchester county, beginning at Peekskill.

It is expected the Bishop will consecrate the following Churches during his visitation: St James's, Newtown, L. I., Nov. 15th; All Angel's, Eighty-fifth Street, betweeen the 7th and 8th Avenues, near the Upper Reservoir, New York, Dec. 1; St. George's, Stuyvesant Square, New York, Dec. 4; Christ Church, North Brooklyn, Dec. 6.

John Frederick Schroeder, Jr. A. B., of Columbia College, has been admitted a Candidate for Holy Orders in this Diocese.

The Rev. T. Jarvis Carter, and the Rev. Charles Reynolds, Deacons, have been recommended for admission into the Priesthood.

A Letter Dimissory to the Diocese of Connecticut has been granted to the Rev. T. W. Coit, D.D.

CONNECTICUT ORDINATION.—On the 12th October, at Christ Church, Sharon, the Bishop of this Diocese admitted Rev. Alonzo G. Shears, Deacon, the Minister of the Parish, to the order of Priesthood. He was presented by the Rev. Henry W. Adams, of Springfield, Mass., who preached the sermon.

MASSACHUSETTS.—EPISCOPAL ACTS BY THE BISHOP OF THE DIOCESE.—Friday, October 5, confirmed two in St. John's Wilkinsonville. Monday, October 8, confirmed 3 in St. Luke's, Lanesborough. Tuesday, October 9, confirmed 9 in St. Stephen's, Pittsfield. Thursday, October 11, confirmed 6 in St. James's, Great Barrington. Friday, October 12, in Trinity Church, Vandeusenville, admitted to Priest's Orders the Rev. Lewis Green, Deacon, Minister of the parish; and in the afternoon confirmed three persons. Nineteenth Sunday after Trinity, October 14, confirmed 1 in St. Paul's, Stockbridge. Tuesday, October 16, confirmed 3 in the afternoon in St. Andrew's, New Boston; and 4 in the evening in St. Paul's, Otis. Thursday, October 18, confirmed 1 in Christ Church, Clappville. Tuesday, October 23, confirmed 2 in the temporary place of worship of the parish of St. John's, Millville.

NEW-JERSEY.—AUTUMNAL VISITATION.—On Sunday, 21st October, (twentieth after Trinity,) in the Hall occupied by the congregation of St. Paul's Church, Paterson, the Rector, the Rev. Mr. Thompson, read morning prayers, and the Bishop preached, and administered the Holy Communion. In the afternoon, the Rector read prayers, and catechised the children, and the Bishop examined them. In the evening, the Rector read prayers, and the Bishop preached, and confirmed *fifteen* persons.

On Monday. 22nd. in Grace Church, Van Vorst, the Rev. Drs. Wainwright and Haight, (of the diocese of New York,) read morning prayers, the minister, the Rev. Mr. Mahan, catechised the children, and the Bishop examined them, preached, confirmed seven persons, and administered the Holy Communion, assisted by the Rev. Dr. Barry. The Rev. Messrs. Henderson, Germain, Williams, Bowden, and Richard Cox, (of the diocese of New York,) were present.

In the evening, in Christ Church, Belville, the Rev. Messrs. Sherman, the Rector, and Mahan, read prayers, and the Bishop preached, and confirmed eight persons,—*Missionary*.

BURLINGTON COLLEGE.—At the annual meeting of the Trustees of Burlington College, held on Friday last, the Rev. James W. Bradin, A.M., was appointed Rector of the College, Marcus F. Hyde, A. M., Professor of Ancient Languages, and Jacob Zehner, A.M., Professor of Mathematics; the Bishop of the Diocese being *ex-officio* President. The College classes are now all organized, embracing 126 students. The next term will commence on the 1st day of November. The closing exercises of the late term at St. Mary's Hall were held on the same day; the examination having occupied several days.

Those celebrated institutions, not only maintain their accustomed reputation, but are growing into public favor, as they grow older. The personal attention of Bishop DOANE is devoted exclusively to their oversight, their usefulness, their welfare; and where qualifications so thorough, experience so comprehensive, and devotion so entire, are found united in a single mind, it would indeed be extraordinary, if a successful career were not to be the result.—*Burlington Gazette.*

The *Missionary* contains an Address of the Trustees of Burlington College, proposing to raise the sum of Fifty Thousand Dollars for that Institution. We purpose to give it an early insertion.

PENNSYLVANIA.—On Sunday last, (the 21st after Trinity,) in All Saint's Church, Moyamensing, the Rt. Rev. Bishop Potter admitted to the Holy Order of Priesthood, the Rev. Frederick S. Wiley, Rector of Grace Church, Honesdale.

Morning prayer was read by the Rev. Mr. Murphy, the Bishop delivered an exhortation; the candidate was presented by the Rev. O. Evans Shannon, Rector of the Church of the Crucifixion, and the Rev. Messrs. Shannon and Montgomery united with the Bishop in the imposition of hands.

On the same occasion, the Bishop confirmed 17 persons, one a member of the Church of the Redeemer of this port. The Rev. Dr. Hooker was present.—*Banner*.

OHIO. CONFIRMATION.—On Thursday the 11th, inst., in Rosse Chapel, Gambier, Bp. McIlvaine confirmed ten persons. This is the second confirmation in this parish within the year, making in all fifteen confirmed since last Convention, seven of whom are students.

But for the unavoidable absence of the Bishop at the time of Commencement, four others of the graduating class would have been added to this number.

WE have received the excellent Charge of the Bishop of Western New York, from which we purpose to give copious extracts; and the Journal of the Convention of the Diocese of Vermont. We are sorry it has no Summary.

CLERICAL CHANGES.—The Rev. John M. Forbes, D.D., has resigned the Rectorship of St. Luke's Church, New York. The Rev. Thomas S. Preston, has resigned as assistant Minister of the same Church. The Rev. Samuel L. Southard has resigned the Rectorship of Calvary Church, New York, and undertaken the forming of a new congregation in Newark, New Jersey.

Rev. Thomas, T. Falesto Christ Church, Waltham, Mass.

Rev. Francis J. Clerc, to St. John's Church, St. Louis, Missouri.

Rev. John A. Paddock, to the temporary charge of Christ Church, Stratford, Ct. Rev. Wm. Oscar Jarvis, to St. Mark's Church, Bridgewater, Ct.

Notices.

☞ APPOINTMENTS for Episcopal Services to be performed by the Bishop of New Hampshire at the request of the Standing Committee of the Diocese.

23rd Sunday after Trinity,	Nov. 11,	A. M.	White Plains.
		P. M.	Rye.
Monday,	" 12,	A. M.	Mamaroneck.
Tuesday,	" 13,	P. M.	West Farms.
Thursday,	" 15,	A. M.	New Town.
		P. M.	Flushing.
Friday,	" 16,	A. M.	Little Neck.
		P. M.	Manhasset.
Saturday,	" 17,	A. M.	Glen Cove.
		P. M.	Oyster Bay.
24th Sunday after Trinity,	" 18,	A. M.	Cold Spring Harbour.
		P. M.	Huntington.
Tuesday,	" 20,	A. M.	Setauket.
Wednesday,	" 21,	P. M.	Sag Harbor.
Thursday,	" 22,	P. M.	Patchogue.
		E.	Islip.
Friday,	" 23,	A. M.	West Islip.
		P. M.	South Oyster Bay.
Saturday,	" 24,	A. M.	Hempstead.
25th Sunday after Trinity,	" 25,	A. M.	St. Ann's, Brooklyn.
		P. M.	St. Michael's, "
Monday,	" 26,	A. M.	Flatbush.
		P. M.	Fort Hamilton.
Tuesday,	" 27,	A. M.	Tompkinsville.
		P. M.	Clifton.
Wednesday,	" 28,	A. M.	Richmond.
		P. M.	Factoryville.
Friday,	" 30,	P. M.	St. John Baptist's, N. Y.
Saturday,	Dec. 1,	A. M.	All Angels', N. Y.
Advent Sunday,	" 2,	A. M.	Ch. of Ascension, N. Y.
		P. M.	St. George's, N. Y.
Monday,	" 3,	P. M.	Rossville.
Tuesday,	" 4,	A. M.	St. George's, N. Y. Cons.
		P. M.	Astoria.
Wednesday,	" 5,	P. M.	St. Mark's, N. Y.
Thursday,	" 6,	A. M.	Christ ch. N. Brooklyn
Friday,	" 7,	P. M.	Newburgh.
Saturday,	" 8,	P. M.	Tuckahoe.
2d Sunday in Advent,	" 9,	A. M.	Yonkers.
		P. M.	Greenburgh.

ST. THOMAS' CHURCH.

A Sermon will be preached in the above named church on Sunday evening, the 11th inst, by the Rev. S. R. Johnson, D. D., and a collection made in behalf of St. Simon's German Free Church.

Service to commence at half-past 7.

☞ The Church of the Holy Trinity, Brooklyn Heights, will be opened for a third service on Sunday evening, the 11th inst, and be continued until further notice. Service at 7 o'clock. Nov. 10–tf

CHURCH OF THE GOOD SHEPHERD.

The undersigned gratefully acknowledges the receipt of five dollars, from "E. R. W." for the church of the Good Shepherd. R. HOYT.

FREE CHURCH OF THE HOLY MARTYRS.
LUDLOW ST. NEAR GRAND.

Dr. Hawks will preach the Quarterly sermon in this church to-morrow evening at 7½ P. M. This growing parish respectfully presents its claims to the Episcopal public generally. Nov. 10.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 30th inst., the Treasurer has received the following contributions:

St John's, Hagerstown, Md, 15; W, Zanesville, O, one-half, 5; St Paul's, Portsmouth, R I, 4 12; a churchman in Philadelphia, ann, 60; Miss E H Donne, Fredericktown, Md, 2; St Pauls, Steubenville, O, for mis's in Ill, 20; S S of the ch of the Evangelists, Philadelphia, 10; St James N Y, 25 12; "S," Dom Miss, 10; total, 151 24.

THOMAS N. STANFORD, Treas.,
New York, Nov. 6, 1849. 139 Broadway.

N. B. The Treasurer also acknowledges the receipt of $20 from the offerings of St Paul's ch, New Haven, which has been appropriated in accordance with the instructions which accompanied it.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 30th inst, viz:

Ladies, St Pauls, Philadelphia, ed, Africa, 40; thro' E W Howard, Esq., Providence, R I, young ladies sewing circle, St Paul's ch, Pawtucket, ed, Africa, 20; Miss E H Donne, Fredericktown, Md, 2; Christ ch, Reading, Pa, 17 50, S S of same for Africa, 10,—27 50; Grace ch, Brooklyn, 5, do do for Constantinople, 5,—10; St John's, Waterbury, Conn, 50; total, 149 70.

J. SMYTH ROGERS, Treas.
NewYork, Nov. 6, 1849. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sum since his report of 23th inst.

A lady, don, 1; Rev Wm Allen Fisk, Theresa, Jefferson Co, 2; W C Pierrepont, 5, Miss W M Van Wagener, 2, Miss S B Van Wagener, 3, Miss C Van Wagener, 2, Mrs Sarah A Hodges, 2, ann, 14; total, 17.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,
New York, Nov. 6, 1849. 20 John street.

The Society has just published a superior 24mo Prayer Book in various styles of binding.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN, NEW YORK.

The Treasurer acknowledges the receipt of the following sums since date of last report, 23th inst.:

J W Underhill, ann, 5; Henry Chauncey, do, 5; J W Alsop, do 5; ship Silas Holmes, box, 94 cts; ship Havre, box, 68 cts; coll at ch of the Ascension, eve of 28th ult, after sermon by the Rev Dr Hawks, including $25 for life membership of Mr. Edward W. Brunson, 375 46; R H Hopkins, ann 2 years, 4; Henry Hopkins, don, 2; a friend, thro' J W Underhill, 3; ship London, box, 1 43; J D Ogden, M D, ann, 2; A Walker, do, 2; F H Abbott, do, 2; W D Waddington, do, 2; J J Kingsford, do, 2; E Boonen Graves, ann 2 years, 7; T W Ogden, don, 3; A P Pentz, ann, 5; Mrs Col Fish, ann, 5; J S Carpender, do, 5; J Nelson, Jr, do, 5; Miss M N Nelson, do, 2; Mrs E King, don, 2; Miss E J Neilson, do, 2 50; a friend, thro' J Neilson, Jr, don, 2; Mrs P Buckingham, Po'keepsie, for life membership, 15; S M Buckingham, don, 10; H P Robinson, ann 2 yrs, 4; Mrs Langdon, thro' E H Richards, 50; M K P, thro' T Meigs, ann, 5; A B McDonald, ann, 2; Timothy Whittemere, ann, 2; Mrs L F Battelle, ann, thro' A H Greene, 2; Bailey J Hathaway, ann, 2; total, 543 01.

J. DAVENPORT, Treasurer,
Nov 6, 1849. 10 Platt street.

☞ The Treasurer embraces this opportunity, to inform the friends of the Mission to Seamen, both clerical and lay, thar the approaching quarter day will probably find it in arrears at least $600, and to ask from such of them as intend to make their usual contributions this fall, to do so at an early day.

He would also remind annual subscribers, that subscriptions for 1848 and '49 are now due, and that much labor in collecting them will be saved the Board of Managers and himself, by these amounts being enclosed to his address.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 23th inst.

Rev F A Cumming, 2, W C Pierrepont, 5, Miss W M Van Wagener, 3, Miss C Van Wagener, 1, Mrs Sarah A Hodges, 2, ann subs, 10.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.
New York, Nov. 6, 1849.

The Society has published the Church Almanac for 1850.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since acknowledgement of 30th inst, the following contributions, viz.:

From St Luke's, Brooklyn, Rev J W Diller, 20 45; Grace ch, N Y, Rev Dr Taylor, 350; total, 370 45.

C. N. S. ROWLAND, Treasurer,
Nov. 7, 1849. 55 Water-st.

Married.

On Thursday, Nov. 1st, in Trinity church, N. Y. by the Rev. Dr. Hawks, Rector of the church of the Mediator, Miss Eugenia Maria, daughter of the late Cyrus Foote and the Rev. C. B. Ellsworth, minister of Zion church, Pierrepont Manor, W. N. Y.

Died.

At Thetford, Vt., on the 24th Sept., Mrs. Martha P., wife of Roger S. Howard. Few persons have been more uniformly beloved while living, or more universally,—so far as known,—lamented when dead. Naturally modest and retiring, she had no ambition to shine and attract attention, but sought to diffuse happiness in every circle where she moved, by unwearied kindness and self-sacrifice, by the utmost truthfulness and fidelity in every relation which she sustained. There was a daily beauty and consistency in her christian life, which made a deep impression upon all who knew her.

But she is dead. That hand, so often extended in acts of kindness and charity is motionless, that eye closed and that voice hushed forever. But she died, as she had lived;—"in the communion of the Catholic Church, in the confidence of a certain faith,—in the comfort of a reasonable, religious, and holy hope," and we cannot doubt that she now joins in the hymns of angels and swells the songs of the ransomed in paradise.

ANSWER TO BISHOP IVES.

THE DOCTRINE OF REPENTANCE Being a review of a Pastoral Letter to the Clergy and Laity of his Dioceses by the Rt. Rev. L. S. Ives, D.D. by the Rev. J. H. H. Hanson. Just Published by

STANFORD & SWORDS,
137 Broadway.

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(Edited by E. B. Sprague, D.D.)

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Poetry.

For the Churchman.

The Orphan.

BY JOHN BULLOCK.

Weeping was the maiden,
For her thoughts were laden
With memories of home:
Of the happy times and olden,
Of the radiant hopes and golden,
When sorrow was unknown.

It seemed as if endless
Were pain to the friendless;
And all her joys had flown.
There was no mother to bless her,
There was not one to caress her,
Her,—an orphan and alone.

Oft, oft when she prayeth
I weep, as she sayeth,
Her Father is above.—
For His children sooth not her grief,
Nor do they minister relief,
By offices of love.

Selected Matter.

(From the English Churchman.)

Diocese of Canterbury.

PRIMARY VISITATION OF THE ARCHBISHOP OF CANTERBURY.—(*From the Morning Post.*)—The Charge of his grace the Archbishop was delivered by him this afternoon in the Cathedral.

The usual form of calling over the names of the cathedral officers present having been gone through, his grace proceeded to deliver his charge, of which the following *abstract* comprises the whole of the points touched upon; the extreme length prevents its being given fully:—

The subject to which he naturally turned in his first address to them as their Diocesan, was a subject to which their own feelings would expect him to advert. If he dwelt ever so long and warmly upon the liberality, virtue, wisdom, which distinguished his predecessor, in his Archiepiscopate of twenty years, he could not go beyond what was due to his memory by him and those who met him in the cathedral that day. His panegyric had been anticipated by those who from circumstances were better calculated to do justice to his memory, and the performance of the task had been so complete that he would not attempt to follow the course already marked out. Nothing, then, remained to him except to endeavor, during the shorter career which he might naturally expect, to act in the same spirit, and to acquire the same confidence from the clergy over whom he was called upon to preside, in the performance of that great mission in which they were all interested.

He would proceed to turn his attention to the different matters connected with the Church which had occupied their minds during the year which was past, and very prominent amongst them was the question which concerned the management of schools, and the terms on which public assistance could be accepted by those interested in them. He was unwilling to open up a discussion upon a subject which he hoped was finally concluded, but he could have wished that the views of the Council on education had accorded more with the wishes of many of their faithful friends, and he could not refrain from expressing his own conviction that the particular government of these schools would be in the hands of the clergy whenever it pleased themselves to assume it; but in cases where their duties were neglected, they could not justly complain if they were taken up by others.

Another subject which was still agitating the public mind had also given occasion for volumes of various criticisms. He alluded to the interpretation given to our service of infant baptism. His mouth was necessarily closed from the circumstances in which this important matter was at the present moment involved, and he could only pray that the spirit of a sound mind might be granted to all concerned in the determination of a matter so grave, and that differences on this point might not be permitted to disturb the unity of the brethren, or dissolve the bonds of concord and peace.

The recent Parliamentary Sessions had seen introduced a project for the alteration of the law of marriage, but it would be at that moment a waste of time to discuss that matter, upon which he was aware there was little difference amongst the clergy, but concerning which they could at that time do little but protest against the projected alteration.

Leaving, therefore, all topics of this kind, he would turn to a subject of permanent and universal interest, and draw attention to the ministerial office, considered in all its branches and momentous consequences. Momentous, indeed, they were, and the world might well be surprised at what had been committed to the Ministry, and the charge which God had entrusted to it and made dependent on it: this might be a matter of astonishment if it were not part of the general system by which the Almighty carried on his government and fulfilled his purpose through man's instrumentality. Still it remained an awful question for them to reflect upon, that the mystery of our redemption accomplished, by Christ's Incarnation and Resurrection, remained to be completed and made effectual by the agency of man. The minister, indeed, was influenced by the Holy Ghost, but still he remained a mere human agent commissioned by the Saviour. "As the Father sent Me, even so send I you." The mission was given with a commandment to teach all nations, baptizing in the name of the Father, the Son, and the Holy Ghost. St. Paul's charge to Timothy made evident, if evidence were needed, the Spirit in which the commandment was given. The clergy were the stewards of the Lord, and his stewardship might indeed be considered as a part of their general duty. The substance of the message committed to the clergy was the word of reconciliation, and this was taught by the most indisputable authority—even that of Him who brought the Christian doctrine into the world. The meaning of this message was exemplified in that memorable passage where Christ entering the synagogue of Nazareth selected from the prophecies one written concerning Himself, where it was mentioned that the gospel would be preached to the poor. The words of that passage did not condemn the world, however deserving it might be of condemnation. It stated that the eyes of the blind were to be opened, and those bruised by sin were to be delivered. The redemption was made the type of the year of jubilee, and it was a fact fulfilled by the mystery of Jesus and the ministry given to His Apostles. The tone of the message delivered was the tone of tenderness and gentleness suited to the purpose for which it was delivered. It was the only tone likely to affect those who, in the midst of Christian life, were living in the midst of darkness, and were indeed not the less aliens to the commonwealth of Israel, though they professed themselves Christians, as they acted as if they had never been solemnly dedicated to the service of God. Too many such were to be found in every parish. A simple neglect of those who should watch over them, the bereavement of their natural guardians and instructors, or early bad companionship, had depraved them, and kept them at a distance from all who could turn them from their evil courses. They had no sense of sin, because they had no sense of the law of which sin was the transgression, nor of the Judge by whom that law was given. These were they of whom St. Paul spoke as the sheep of Christ who had strayed from the flock, and who, if not reclaimed, and brought back to the fold, must be lost for ever. The clergy were sent to reclaim these lost sheep, who could not of themselves make the first advances, and whom the clergy were sent to draw from idle or vicious habits by words of sympathy rather than condemnation, and by softening their minds to the lessons of truth. These were not required, in the first instance, to suddenly change the whole of their habits. They were merely required to attend some place of public worship, and receive the truth simply expounded to them. The clergy should seek such, remembering the example of the Saviour, who redeemed man only because he had deserved evil, and did not wait until man became conscious of his misery and sought that redemption of himself. Many appeals to persons of evil habits had been very successful. The appeal manifested an interest in their welfare, and the sinner could hardly escape the inference that some importance must attach to a message the reward of which seemed to be always trouble and expense, and frequently unrequited pains. Why need there be doubt of success? If there could be changes amongst the idolaters of Ephesus we need not despair of it in our own villages and towns. The same holy spirit which accomplished the change at Ephesus was not withdrawn, and in due time they would reap their reward, if they were not wearied with well doing. They learned from the Scripture that the clergyman was a watchman. The figure was taken from Ezekiel, as no doubt it was meant for our application.—The business of the watchman was to declare and maintain the truth—to show the ruin in which we were involved by the sin of our first parents, and that the only mode of restoration is by virtue of the atonement made upon the Cross. The plainness and simplicity of these truths were seldom heard: they were rounded off and polished down—they fell gently upon the ear, and more gently still upon the mind; the phrases used created no disturbance. But when the watchman fulfilled his duty faithfully, his language would be too plain to be misunderstood—the omission of duties and the commission of sin would be reprobated, and thus only would the work of God be done.

Congregations should be warned when they were not acting up to the engagement of the Cross, that they were bound to fulfil that engagement. They should be reminded that they alone were the sons of God who were led by His Spirit—that those to whom there was no condemnation walked not after the flesh, but after the Spirit, and who, by a patient continuance in well-doing, were seeking glory, honor, and immortality. St. Paul, in his work, called himself a steward; and he would remark that that man only would be found to be a faithful steward who freely distributed the instruction which he received, and did not withhold anything from the people under the impression that they were not capable of receiving instruction. If there were any mystery in the Gospel which seemed as though it should be reserved, it was the mystery of the Incarnation of Christ; but what did the Gospel say of that? It desired the teacher to go into all the world, and teach the Gospel to all nations. The mystery of the Incarnation was the foundation of all the arguments by which we were to be warned against the deceit of sin. It taught that One died for the sins of all, that those who lived on the earth should no longer live to themselves, but to Him who died for them, and who was sent by God to be the propitiation for all our sins. It was no small thing to require a man to sacrifice some sin to which his heart had been enslaved, to give up unjust gains, and when such a sacrifice was made, it was never done without a motive. That motive should be given by the warning of the clergy, that the end of these things was death, and their indication that obedience to the law of God would earn for him everlasting life. Reason and Scripture concurred in showing that it must be the real business of the faithful steward to withhold none of the counsels of God from his flock—not to attempt to withhold the doctrine of obedience and faith towards the Lord. It was a pregnant sentence of the Apostle Peter, "Christ once suffered for sin, the just for the unjust, to bring us to God. There was no necessity for proving the connection between the death of Christ for sin and the conversion of man to God. The revelation of the Lord had been as a God of justice as well as a God of mercy. It was the duty of the faithful steward to point out His justice in that He spared not His own Son, but delivered Him to death as an atonement for our sins; mercy was made available to man, not in word only, but in deed, and faith towards God should be inculcated as towards the Father, the Governor of all, whom we were bound to obey—as the God over all, to whom we were bound by every tie that was possible to bind man to God. The Gospel was intended to produce that state of heart, and it was the duty of the pastor to endeavor by every means in his power to bring this truth constantly before the eyes of his flock. Among the means by which this knowledge was to be dispensed, the pulpit stood forth, as the most prominent and influential. It was a wonderful thing that in all parishes there should be a weekly delivery of Gospel truths from the pulpit, by one educated for the purpose of fulfilling the prophecy that the poor should have the Gospel preached to them. Still he had to regret that, though much was said from the Temples of our God, little good was in reality effected. This could not be ascribed to either ignorance or stupidity, for it was to be observed that the same classes in other localities, not differing in station or education, were stirred up to a new life, and to walk after the commandments of God. Why should this difference be? The valuable power of speaking so as to affect the hearts of those around us was a gift, like other faculties, not universally bestowed, and it belonged to some men in a far greater degree than to others; but there were principles unusually applicable to all mankind, and the first thing that was essential was that people should feel themselves appealed to to conform to those principles by one whose business it was to instruct, exhort, and reason with those whose lives were not in conformity with them.

Originally that which was now called a sermon more resembled a conversation or discussion upon the use of the Scriptures, and an essay, however good, was far surpassed by that mode in its power of appealing to the feelings and inducing those who listened to alter their hearts and conversations. Some supposed that this depended upon the extemporary delivery, but that had been disproved by many preachers whose discourses were uniformly written, and indeed, it was rare for this country to produce talent, wisdom, and command of language sufficient to render it safe for any person of the ordinary capacity to preach extemporaneously. The real advantage of extemporary preaching was, that it was not necessary to so great a degree to observe precision in the exact structure of the language, whereas a written discourse subjected the preacher to the necessity of arranging sentences and dividing his discourse into many clauses, the effect of which was, that the beginning was frequently forgotten before the end was obtained. The preacher, in short, found the necessity of being understood, and if this object was kept in view, it might as easily be attained by committing one's thoughts to paper as by preaching extemporaneously from the text.

Much advantage arose from varying the mode of preaching, and exchanging the regular sermon for the simple exposition. The Scriptures invited this mode of discussion. It was exemplified by the biography of the Old Testament, and the parables of the New furnish subjects on which these expositions might be based.

Having now dealt with this subject, he must proceed to express his deep regret that, notwithstanding the expressed wish of his predecessor in the Diocese, there were still many places where only one sermon was given on Sunday. That remark could hardly apply to those he was then addressing, but the objection existed elsewhere, and as many of them were persons in authority, he hoped that that remark would not on future occasions have to be urged. When they remembered that there were many members of familes who could hear only one sermon in the day, he could hardly consider it consistent with the duty of the preacher to miss any opportunity of opening the understandings and affecting the hearts of those who so seldom had an opportunity of attending the services of the Sanctuary. It was to be remarked that those services were rarely well attended where a sermon did not succeed the prayers. That it was the duty of the preacher to provide in every possible way, and at every possible opportunity, for the spiritual welfare of those under his charge was proved by the injunction laid upon the Apostle by the Saviour, "Feed my lambs," All contemplated a child with strong emotions of sympathy; they knew that it was a little being endowed with immortality, and the alternative of the life and death of the immortal soul, depended, first, upon the instructions given, and afterwards upon the proper use of it. Even in those who had been early well instructed, how great was the danger *that the Holy Spirit which was communicated to them at the first*, should be extinguished by bad example, bad company, or perhaps the want of continued instruction. It should be the steward's care that good principles should be imparted, and that those principles should be cultivated and put in practice, now, especially, as in the season of youth, there was the utmost danger of falling away. The Roman Catholics instilled into the minds of their flocks, in the earliest infancy, that their eternal state depends upon the cultivation of their soul's concerns, but yet they were taught to make it contingent upon the curse or blessing of the Priest. That was a grave and serious error. Was it not possible for the faithful Pastor to instil into the minds of the children under his care sound notions with regard to their responsibility, and to make them soldiers of Christ. It was undoubtedly the duty of the Pastor to do this. The child would not learn from the master of a school. The language of Scripture might indeed be upon their lips, but those doctrines which acted on the heart must of necessity be inculcated by those whose office it was to expound the Scriptures unto all. The literary character of the school would depend upon the master, but its religious character must depend upon the Clergyman. He must observe that the Clergy learned in these schools familiarly to explain Scriptural things, and those lessons which they gave infant children, might afterwards appply to children of a larger growth. They would require a familiarity of illustration, a power of adapting their language to the capacity of their hearers, which afterwards might serve them in their exertions for the Spiritual improvement of their parishes. The Archbishop proceeded to dilate upon the duties of the Ministry, and adverted to many matters of purely local importance. He remarked particularly upon the late fatal visitation of Cholera, and recommended increased attention on the part of the Clergy to the visitation of the sick in their respective parishes. The duties of the Clergy at the present day were even more important than those of St. Paul at Corinth and Epheseus. His Grace concluded by some forcible remarks on Ministerial responsibilities.

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The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life.

No pupil will take a position in Class without a thorough examination in the first principles of the studies pursued.

Attention given daily to Reading, Writing, Spelling and History.

PRIMARY DEPARTMENT.

Particular attention will be paid to the Primary Department, and no exertion will be spared in drilling the younger pupils before advancement to the higher classes.

LOCATION.

The site selected for the School is at the new building, corner of Atlantic Street and Clinton. The boarding department is in the new house, No. 300, State Street, (College Place,) near Bond, a quiet and retired part of the beautiful city of Brooklyn, easily accessible from the Metropolis or from neighboring cities.

SESSIONS.

The Scholastic year will be divided into four terms, commencing on the 1st of May, 1st September, 15th November, and 1st February. There will be a summer vacation during the month of August, and a week's recess during the Christmas Holidays.

TERMS.

Boarders will be charged $75 per quarter for Board, washing, &c., and for full course of Tuition in every branch, including attendance upon Scientific Lectures. Day Scholars will be charged $20 per quarter for full classical course, including the modern languages.

For the English course, with the modern languages, the charge will be $15 per quarter.

The Tuition in the Primary Department will be $6 per quarter.

Payments will in all cases be expected quarterly in advance.

Instead of the usual mode of boys furnishing their own bed, &c., an entrance fee of $10 will be received, if preferred. Each boarder's towels, clothing, &c., must be legibly marked with the owner's name.

It is desirable that each pupil should be provided with a uniform dress suit, consisting of blue cap, roundabout and pantaloons, with silver buttons.

Any further information may be obtained by addressing either of the Principals, College Grammar School, Brooklyn, L. I.

CORNELIUS E. SWOPE, A. M., Principal of the Classical Department.
EDMUND B. TUTTLE, Principal of the Commercial Department.
LEFROY RAVENHILL, A. B., M. D., Classical Teacher.
PIOTR KOWALEWSKI, Teacher of the Modern Languages.
MRS. MARY H. THOMPSON, Matron.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D. D.; Right Rev. Alonzo Potter, D. D., LL. D.; Rev. W. A. Muhlenberg, D. D.; Rev. Samuel Seabury, D. D.; Rev. Benjamin C. Cutler, D. D.; Rev. Francis Vinton, D. D.; Rev. Wm. H. Lewis, D. D.; Rev. J. B. Kerfoot, College, St. James, Md.; Rev. Horatio Potter, D. D., Albany; Rev. Wm. L. Kip, D. D., Albany; Hon. Hamilton Fish, Albany; Hon. Wm. H. Seward, Auburn; Rev. John S. Stone, D. D., and Rev. Jacob W. Diller.

NEW YORK.—Hon. Ogden Hoffman, Daniel Leroy, Esq., George P. Morris, Esq., N. P. Willis, Esq., Isaac O. Barker, Esq., John C. Cruger, Esq., Benj. A. Mumford, Esq.

BROOKLYN.—A. Crittenden, A. M., President of Female Academy; J. Arlington Bennett, LL. D.; Daniel Embury, Esq., Richard Upjohn, Esq., Charles Congdon, Esq.; E. Whitehouse, Esq., D. H. Arnold, Esq., Rollin Sanford, Esq. Jesse C. Smith, Esq., Geo. Hastings, Esq., Edgar J. Bartow, Esq.

NEWARK.—Joel W. Condit, Esq., C. M. King, Esq.

August 25—3 mos.

SCHOOL FOR MORAL DISCIPLINE. This School is situated at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, and enjoying a most pure and exhilarating atmosphere.

STUDIES.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

CONDITIONS.—Boys are received for a period of not less than six months, nor under the age of six years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 00 per week, or $78 00 per term of six months, payable in advance. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra studies, $5 00 per term, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

REFERENCES.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

All communications should be addressed to WILLIAM BRADFORD, Principal of School for Moral Discipline, City Point. aug 11 tf.

BOARDING SCHOOL FOR BOYS, At New Canaan, Conn.

The summer term of this school will close on the 1st Octoper, when there will be a few vacancies.

The winter term commences on the 1st November.

Parents, contemplating placing their children at Boarding School, may find by reference to those who have been its patrons for a series of years, this to be such as they will be pleased to patronize.

Reference may be made to Mr. Andrew M. Harper, No. 92 Front St., N. Y., Benj. W. Davis, corner of Fulton and Hicks, Brooklyn, J. N. Wyckoff, 109 Wall St., N. Y., of whom circulars may be obtained, also at Nos. 20 and 12 John St.

Application may be made to the Principal,
Aug. 25—3m$ D. S. ROCKWELL.

BOARDING SCHOOL FOR YOUNG LADIES, Under the immediate supervision of Bp. Potter. Mrs. A. C. Tilghman, Principal, 313 Walnut St. Philadelphia.

The fall term of this school will commence on the 3rd day of September.

Terms $300 for the session of ten months, vacation, July and August. Farther particulars may be obtained by addressing Mrs. Tilghman.

At the request of several parents, a class of *Day Scholars* is forming. The number being limited, early application must be made, and as the different studies are to be promptly entered on, it is very desirable that all the pupils should be in readiness.

Terms for *Day Scholars*.—$35 for the term of five months.

REFERENCES.

Rt. Rev. Bp. Potter, Rt. Rev. Bp. Whittingham, Rev. Dr. Morton, Rev. Dr. Hare, Rev. Dr. Wyatt, M. D., Rev. J. B. Kerfoot, M. D., Thos. Dunlap, Esq., W. Rawle, Esq., Horace Binney, Esq., J. R. Ingersoll, Esq., J. M. Scott, Esq., H. J. Williams, Esq., Hon. E. F. Chambers, M. D., Rev. W. H. Odenheimer. Sept 1—tf

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, MISS AYRES, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September, A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

A YOUNG LADY, Accustomed to teaching, wishes to obtain an agreeable situation as family Governess, in one of the Southern States. The best of references will be given.

Letters addressed "Montgomery," Buffalo, N. Y. will receive prompt attention. Oct. 20—4t

BURLINGTON COLLEGE.—The Winter Term will commence on Thursday, November 1st. Early application should be made to the Bishop of New Jersey, or to the Rev. Jas. W. Bradin, Burlington, N. J.
Sept 22, 2m.

SCHOOL, Mathematical, classical, &c., under the care of the Rev. Isaac Peck, will re-open on the first Monday in September, at No. 36 Amity street.
Sept 1—3m

At Reduced Prices for Cash only

Published and for Sale by

THE GENERAL PRTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John Street, New York:

Books of Instruction.

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Chatechism broken into short questions and answers,)	"	2 00
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
First Truths	"	2 00
Duty to God	"	50
Church Primer	"	1 25
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy, and Psalms, and Hymns, stiff covers	"	6 00
Manuel of Short Prayers for Children	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Common Prayer	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers	"	6 00
Catechism on the Collects	"	20 00
Epistles and Gospels from the Prayer Book	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manuel of Oral Instruction upon the Bible	"	2 00
Easy Questions for a little child with answers in the words of Scripture	"	2 00
The History of our blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
Bible Companion, vol. 2, New Testament	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

New Books of Instruction.

Evidences of Natural and Revealed Religion; also, the Doctrines and Institutions of Christianity, with Questions by the Author of "Reasons why I am a Churchman," $30 per hundred.

Questions on Genesis, Part 1—$6 00.

The Church Catechism, simplified by Question and Answer, $3 00.

Scripture Reading Lessons for Young Children, Part I, $5 00 per hundred; Part 2, $6 00 per hundred; Part 3, $5 00 per hundred.

A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS

CHEAP LIBRARY.—*One Hundred Volumes* bound with muslin backs, and containing 159 books, put up by direction of the Executive Committee, for TEN DOLLARS. This is believed to be the cheapest Library in the country.

THE LIBRARY to this date is 186 vols. of various prices. Total, $29 06, nett.

THE CHILDREN'S MAGAZINE, bound in 40 vols., of 144 pages each. Price for the set, $7 20, nett.

THE JUVENILE LIBRARY, 6 vols., 32mo. Price for the set, 87 cents, nett.

NEW LIBRARY BOOKS

Bear and Forbear	half morocco,	10 cents
Norah	"	10 "
The Widow's Son	"	16 "
The Dog an Example of Fidelity	"	18 "
Bessie Gray	"	21 "
George Austin	"	30 "
The Doubt Settled	"	10 "
Simple Stories	"	12 "
The Jewels	"	16 "
Stories illustrative of our duty to God	"	18 "
Charles Burton. A Tale	"	23 "
Emma. The child that Jesus called. By Rev. H. W. Lee	"	16 "
Scripture reading Lessons for young Children, 3 parts in one vol.	"	25 "

BEAUTIFUL BOOKS FOR GIFTS

THE COMBATANTS.—An Allegory. By the Author of "The Dark River," with fine Engravings, from designs by Darley. Muslin, 63 cts.; fancy paper, 37.

THE BOY AND THE BIRDS.—By Emily Taylor, with additional pieces. Illustrated with 25 Engravings, chiefly from Landseer's designs; fine muslin, 75 cents.

THE KING'S MESSENGERS.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations muslin, 62 cents; fancy paper, 31.

THE OLD MAN'S HOME.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations. Muslin, 50 cents; fancy paper, 25.

THE SHADOW OF THE CROSS.—An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, gilt, 62½ cents; fancy paper covers, 25.

THE DISTANT HILLS.—An Allegory. By the same Author. Similarly illustrated. Muslin, gilt, 62½ cents, fancy paper, 25.

SACRED ALLEGORIES.—The Shadow of the Cross and The Distant Hills, in 1 vol. Muslin, gilt, $1.

THE DARK RIVER.—An Allegory. By the Rev. Edward Munro. With four elegant illustrations. Muslin, 12½ cents, fancy paper, 25.

THE EARLY CALLED.—A gift for bereaved parents. By Rev. W. H. Lewis, D. D. Sup. Edition. Muslin, 37 cts. smaller Edition, paper, 12½ cents.

THE HISTORY OF OUR BLESSED LORD.—In Easy Verse. With beautiful lithographic illustrations, &c. Muslin, 50 cents; fancy paper covers, 31.

PRAYERS FOR CHILDREN.—By Rev. W. H. Lee. Muslin, 25 cents.

PERIODICAL.

THE CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and fifty copies for $10; payable always in advance.

Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.
March 3, 1849. Church Depository, 20 John St.

NEW ORGAN OF ANNUNCIATION Church, New York, Rev. S. Seabury, D. D. Rector.

At a meeting of the Vestry, held Oct. 2d, 1848, Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same.

Reported. That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptnace of the Organ, and move a vote of the Vestry commendatory of the insirnment, and of Mr. Jardine as the consttuctor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone* and *perfect voicing*, renders the Organ, in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions.

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry.

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct deportment of Mr Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder. Signed, FLOYD SMITH.

(This is an instrument of the largest class, containing 3 Ranks of Keys, 30 stops, and 2 stops of Pedal Pipes, both to CCC. sixteen feet.)

Mr. Jardine respectfully solicits orders, which will be most faithfully executed.

Organ Manufactory, 548 Pearl Street, New York.
Dr16.tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2.—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3.—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No. 4.—*A Swell Organ*, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys and two octaves of Pedals, 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For farther particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

FOR SALE, A file of the Churchman from the year 1834 to the present time unbound.
Apply at this office.
Sept 29—tf

THE CHURCHMAN Is published every Saturday, at No. 12 John St. Terms, $3 per annum, payable in advance. Sept. 8.—tf

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 35 Wall street. Nett accumulated Fund, Aug. 1, 1849, $872,000, securely invested in Bonds and Mortgages on real estate, in this city and Brooklyn, and Stocks of the State and City of N York, and U. S. Government.

The fund is rapidly increasing by a widely extended and prosperous business.

The Company declared a dividend of profits of fifty-two per cent. on all existing policies on the 31st of January, 1848.

Policy holders, whether for Life or shorter terms, participate in the whole of the profits, in accordance with the terms of the Charter.

The premiums are payable in cash, annually, semi-annually, or quarterly, interest being added on the deferred payments.

The cash principle adopted by this Company secures to the parties, for whose benefit the insurances are effected, the whole of the advantages, without subjecting them to the heavy drawbacks of accumulated premium notes.

Persons may effect insurance on their own lives and on the lives of others. A married woman can insure the life of her husband, which will inure to the exclusive use of herself, or of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 35 Wall Street, or of any of its agents.

TRUSTEES:

Joseph B. Collins,	David C. Colden,
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JOSEPH B. COLLINS, President.
———— ————, Secretary.
MINTURN POST, M. D., Medical Examiner—who attends at the office daily from 11 to 12 o'clock.
JOS. BLUNT, Solicitor. 501 Broadway.
August 18—tf

MUTUAL BENEFIT LIFE INSURANCE COMPANY, No. 11 Wall street.

This Company has been in existence nearly four years, and its Surplus is now, (March 1, 1849,) over $700,000, showing a business unparalled.

DIVIDENDS OF PROFITS are declared ANNUALLY upon all Life Policies which have settled two or more premiums; the profits draw interest at the rate of 6 per cent. per annum, and can be made available at once, to the extent of TWO-THIRDS of their amount, where the party has paid his premiums in full.

Premiums are payable annually, but may be paid semi-annually or quarterly, and parties taking Life Policies may, when the premiums amount to fifty dollars, if they prefer, give their individual notes for ONE-HALF the annual premium, upon which they are required to pay six per cent interest.

Prospectus, and all papers necessary to effect insurance, and all information in relation to the plan of operations, may be obtained, gratis, at the office of the Company, No. 11 Wall Street.

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Charles S. Macknett,	Joel W. Condit,
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JOSEPH L. LORD, Agent.
VALENTINE MOTT, M. D., JER VAN RENSSELAER, M. D. } Medical Board of Consultation.
JAMES STEWART, M. D., (Residence No. 9 Abingdon Square,) Medical Examiner, attends at the office daily from 2 to 4 o'clock. M17

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, has been in successful operation for the last five years, under the direction of the Rev. W. H. Paddock, who has now retired. Its present rectors, however, trust that nothing of its former good reputation will be diminished, for they are resolved to spare no pains in making the Institution in all respects what it should be.

It is situated in the village of New Hartford, Oneida Co., N. Y., about three miles from Utica, and is at once retired, healthful and easy of access. The building occupied is the spacious mansion of the late Judge Sanger.

The Institution is designed to furnish a thorough elementary education to a *limited* number of youth. The course of Instruction is divided into three departments, Primary, Higher English, and Classical; and will prepare the Student for College, or for active business. The government is strictly parental. The religious instruction of the family is under the particular supervision of the Rectors. Particuler attention is also paid to physical education. The academic year commences on the *first of September* and closes on the *last of June*; but pupils may be received at any time when there are vacancies. The terms are $150, payable always in advance, one-half upon admission, and the remainder at the end of five months. This will incluue all the branches taught (except Music, Drawing, and the Modern Languages,) Board, Washing, Mending, Bed, Bedding, Fuel, Lights. For particulars apply to

REV. M. MOODY, REV. E. PUNDERSON, } Rectors.

REFERENCES:

Rt. Rev. W. H. DeLancey, D. D., LL. D., Geneva; Rt. Rev. T. C. Brownell, D. D., LL. D., Hartford, Ct.; Rev. S. F. Jarvis, D. D., LL. D., Middletown, Ct.; Rev. B. Hale, D. D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. J. Hall, Ashtabula, Ohio; Rev. J. V. VanIngen, D. D., Rochester; Rev. P. A. Proal, D. D., Utica; Rev. S. R. Johnson, D. D., Brooklyn, New York; Rev. George Leeds, A. M., Utica; Rev. W. H. Paddock, A. M., New Hartford; Rev. Alex Varian, A. M., Rev. Loyd Windsor, A. M., Cleveland, Ohio; Rev. W. Payne, A. M., Schenectady; Hon. J. W. Allen, Mr. L. Handerson, Mr. H. L. Smith, Cleveland, Ohio.
Aug. 18,–tf

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New-York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537 lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.
West Troy, March, 1849.
George H. Swords Agent, 116 Broadway, N. Y.
m26tf

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER,
Corner of Centre and River streets, Newark, N. J.
November 11

LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up.
March 24—tf

CLERICAL TAILOR.

NELSON JARVIS would respectfully inform the Rev. the Clergy of New York, "and throughout the United States," that he has removed his establishment from No. 130 Broadway, to No. 120 Bleecker, corner of Wooster street—where he continues to make up Cassocks and Robes, in addition to the regular business of his profession; and will duly appreciate a continuance of those favors which he has so long received from them.
May 19.

FOR Church Cushions—Crimson, aroon, Drab Blue and Green Worsted Damasks—Now receiving a large assortment. Also, Moreens—all colors; Carriage Makers' goods—Curtain Materials, Plushes, Velvets, &c., for sale by F. S. & S. A. MARTINE,
Importers and Jobbers, 112 William street,
July 7—3m near John street.

A PERSON well qualified to teach a parish school is desirous to obtain a situation. Good references given. Address X. H., at this office. Sept. 15—4t

THE CHURCH ALMANAC FOR 1850 is now ready, containing, besides the usual matter, full statistics of the several dioceses, and a correct list of the clergy.
THOMAS C. BUTLER,
P. E. Tract Society Depository, 20 John st., N. Y.
Sept. 15—tf